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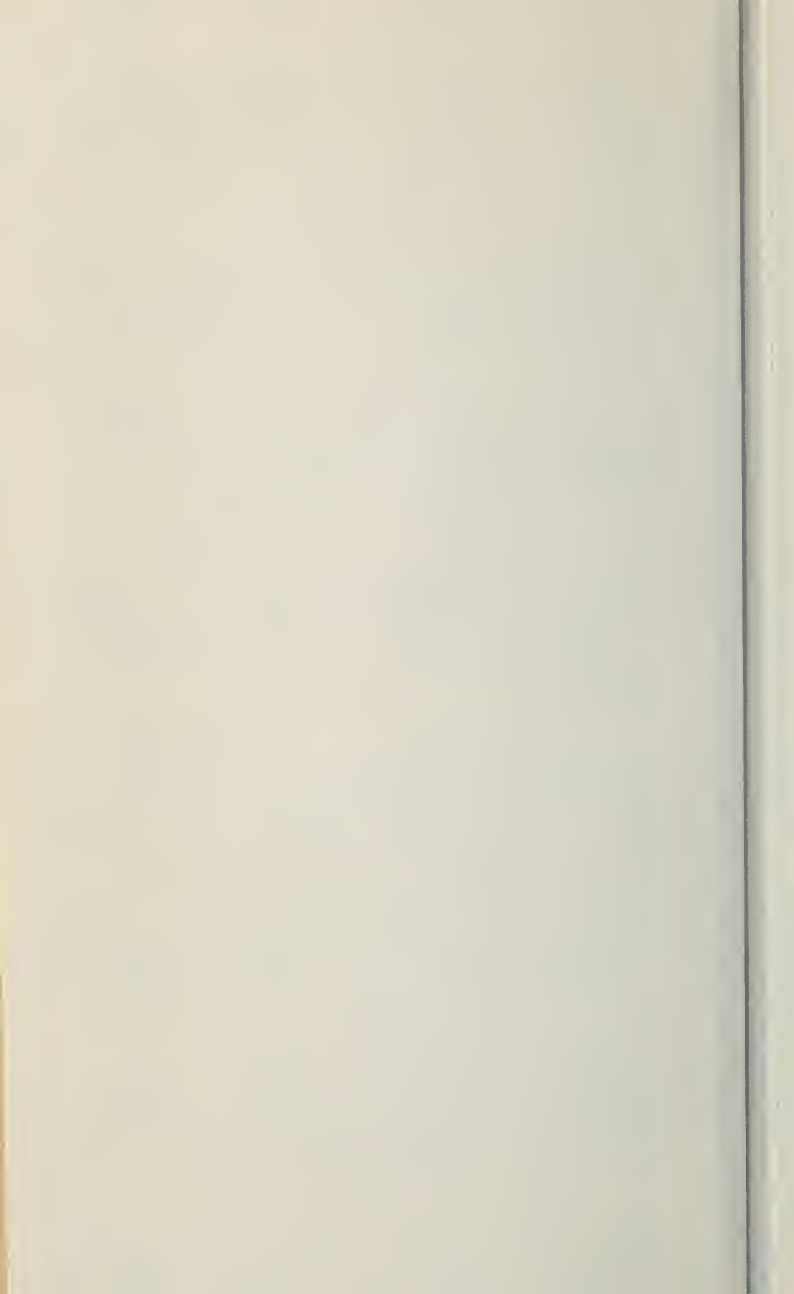
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Our Fear Complexes

By

Edward Huntington Williams

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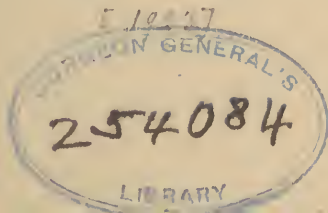
Ernest Bryant Hoag

Authors of

Crime, Abnormal Minds and the Law



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To

DR. HENRY GREEN BRAINERD

Skilful, courageous and tireless
worker in the cause of humanity

P R E F A C E

THERE is to-day no dearth of books on mental health subjects, and it might seem to some quite unnecessary to add another to the long list already available. But in going over this list now to be found on the shelves of book stores and libraries, one is struck with the fact that most of these books have been written by people with little scientific training but possessed of much rather un-directed emotional temperament.

In the main these writers advance the theories of some peculiar "cult"—some new form of religion, or superstition, or some old philosophy in new garb. On the other hand, there are not a few books which, while highly scientific, are difficult to understand by any except the trained reader. Of all the many books on mental health topics there are few indeed that are at once scientifically sound and easily understood by the average reader.

PREFACE

One can not speak too highly of such splendid works as Clouston's *Hygiene of the Mind*, Paul DuBois' *The Education of Self*, and Doctor White's *Principles of Mental Hygiene*, but these are presented from a rather special point of view.

The authors of this book have endeavored to present their ideas on fear in relation to nervous disorders and character peculiarities, in a manner free from prejudice, superstition, religious bias and scientific dogma, and in a style not too difficult for any intelligent reader. They have tried to recall the special problems of nervous patients as these have come to their offices for help, and to anticipate the troubles of others who, by care and proper direction, may be saved from unnecessary unhappiness. They have tried to write in a spirit of optimism and, they hope, with some sense of humor, for they feel that nervous people as a rule take themselves and the business of living far too seriously. Nevertheless their aim is deeply and fundamentally a serious one.

Doctor Paul DuBois, the great physician-

PREFACE

philosopher, has wisely said, "It is in their education that patients ought to seek their cure, and people in good health should find their safeguard against nervousness. One ought to begin by little things, in the excellent habit of neglecting one's trifling ailments, and of going bravely forward without being too much concerned for one's comforts."

EDWARD HUNTINGTON WILLIAMS.

ERNEST BRYANT HOAG.

Los Angeles, March, 1923.

INTRODUCTION

EVERY one has fears. They haunt us from the earliest days of childhood to the last days of old age. They spoil much of the happiness and usefulness of our lives. Not only so, but they spoil the happiness of others nearest and dearest to us, because they make us gloomy, irritable, nervous, peculiar, difficult, unreliable, or absolutely sick.

Fears are the ghosts of ignorance and superstition. They are the *black beasts* of fantasy which paralyze our waking hours and fill our dreams with morbid dreads. We will not meet them in the open, but seek to confine them in the closets of our very souls. A "repression" is only a ghost of an unreality, or a monster unmet and unconquered.

We repeat the words, but we do not believe them when we say, "Though I walk through the valley of the shadow of death, I will fear no evil." Fear haunts the religious

INTRODUCTION

quite as much as the irreligious; the intelligent as much as the unintelligent; it is indeed mostly a matter of the emotions and has comparatively little to do with beliefs or intelligence. But emotions can be understood and trained, and we should be the masters, not the slaves of our emotions.

Most fears originate in childhood, and come to light in adult life as various forms of character peculiarities and nervous disorders. Doctor Leonard G. Guthrie, the wise English observer of children, says, "Fear, whether of the supernatural, or of physical ill-usage, or of ridicule, may have disastrous effects on mind and health. Much of the self-consciousness, introspection, hypochondria, neurasthenia, and hysteria, which is noticeable in adults, may be traced to the effects of fear in early life."

Harriet Martineau, in her essay on *Fear*, says: "I was as timid a child as ever was born; yet nobody knew or could know the extent of this timidity; for although open about everything else, I was as *secret as the grave about this*." "Children," as Doctor

INTRODUCTION

Guthrie says, "share with savage aborigines the dread of the great unknown; they seize with avidity on suggestions that mysterious unseen influences affect them, and will invest all that is taught them on such subjects with a fearful embroidery of their own. The possible results therefore of certain forms of religious and moral teachings upon nervous, imaginative and superstitious children need careful consideration."

The host of nervous, unhappy, timid wrecks of humanity which crowd the offices of the nervous specialists, fill our sanitariums or become the votaries of almost any new religious or health cult, all give clear evidence of an unfortunate childhood, untrained and misunderstood, or of a lack of wisdom and discipline in adult life. Their lives are filled with disappointments and inefficiency.

Without these nervous, fear-ridden people a new Freudian psychology could scarcely have developed, or at least have been so largely accepted, and our parlor psychoanalysts of dreams would have had to devote

INTRODUCTION

their energies to a less mystical form of endeavor. Yet, for the most part, these are people of intelligence and imagination. They are the very people who, because of their highly organized natures, can, when properly aided and directed, become the world's leaders. Indeed, they frequently are leaders despite their heavy burdens.

This little volume is addressed to the intelligent reader who, while he may indeed be an innocent but unfortunate and unhappy victim of a "fear-neurosis," or of some other form of functional nervous disorder, is yet willing to seek relief in the sound field of science rather than in the realms of mystery, fads, superstition or plain charlatanism.

CONTENTS

PART ONE

CHAPTER	PAGE
I EVERY-DAY FEARS	19
Our Secret Fears—Superstitious Fears— Fears of the Elements—Fear and Embarrassment—Fear and Disease—Worry and Morbid Fears—Some Special Fears—Fear of High Places—Fear of Insomnia—Our Little Fears and Worries—Normal Fears.	
II EVERY-DAY FEARS— <i>Continued</i>	50
Fears of Ignorance—Sex Fears—Sex Fears and Abnormal Conduct—Sex in Literature—Hawthorne's Classic Picture of Fear and Sex Repression.	
III EVERY-DAY FEARS— <i>Continued</i>	64
Ambition, the Fear Maker.	
IV EVERY-DAY FEARS— <i>Concluded</i>	78
The Selfishness of Fear—It All Centers in Self—Courage—Courage of Fear—The Courage of Possession—The Remedy.	

PART TWO

V DREAMS, FEARS AND THE MODERN DREAM DOCTOR	101
Freudianism and Dreams—No Mystery in Dreams—Freudianism Overdone—Physical Basis of Fantastic Dream—Wishes and Repression—An Old Idea in a New Form— The Modern Dream Doctor—The Effects of Wishes and Repressions—Shell-Shock and Defense Reactions—Sublimation— Summary and Application.	

CONTENTS—*Continued*

CHAPTER	PAGE
VI FROM FREUD TO COUÉ Mental Suggestion—Miraculous Cures— Old Faiths and the New—Old Truths Re- stated—The Basis of Coué Methods—Coué- ism and Hypnotism—The Scientific Ex- planation of Suggestion—Functional and Organic Diseases—Summary and Applica- tion.	137
VII SPECIAL FEARS HAVING A SEXUAL BASIS . . . Sex Secrecy—Sex Precocity—Sex and Nervousness—Sex Repressions—Sex Doubts—The Cure for Sex Fears—The “Change of Life”—Morbid Worries and Sex Life—The Mental Element in All Healing.	164
VIII THE FEARS OF CHILDREN The Black Beast of Fear—Fear and Intel- ligence—Variety of Fears—The Fears of Doctor Holmes and Charles Lamb—Fears of a Religious Nature—Outlets for Fears —Sex Fears of Children—The Remedy for Sex Fears in Children—Religion and Fear —Night Terrors—Fear and Punishment— The First Years of Children’s Lives.	189
IX THE GLANDS OF COURAGE, FEAR, HEALTH AND PERSONALITY Medical Mysteries and Their Solutions— Early Study of the Ductless Glands— Glands and the Emotions—The Emotions and Consciousness—Our Primitive Nervous System—The Glands of Fear and Rage— Dangerous Emotions—Origin of the Emo- tions—Controlling Our Emotions—The Remedy.	212
X THE GLANDS OF COURAGE, FEAR, HEALTH AND	

CONTENTS—*Concluded*

CHAPTER	PAGE
<p>PERSONALITY—<i>Continued</i></p> <p>Myxedema—A Modern Miracle—The Glands and Behavior—Our Chemical Messengers—Glands and Growth—The Thymus Gland—The Thymus and Criminality—Over-Stimulation of the Ductless Glands—The Human Motor—Mind and Body—Modern Therapeutics—Constipation and Its Mental Control—Some Psychic Causes of Constipation—Physical Basis of Suggestion.</p>	232
<p>XI THE HABIT OF FEAR</p> <p>Good Habit Formation—Mental Pathways of the Brain—Our Automatic Habits—Directing Our Emotions—The Habit of Humor.</p>	259
<p>XII CULTIVATING OUR NATIONAL COURAGE . . .</p> <p>What "Birth Control" Really Means—Holland as Exemplar.</p>	268
<p>XIII THE STORY RETOLD</p> <p>The Education of Self—Our Primitive Emotions—Morbid Self-Interest a Form of Selfishness—The Hopeful Habit.</p>	300

OUR FEAR COMPLEXES

CHAPTER I

EVERY-DAY FEARS

OUR SECRET FEARS

EVERY one is afraid of *something*. Every one cherishes some more or less dominant and usually secret fear. It may involve matters pertaining to sickness, death, sex, love, the hereafter, ambition, business—any one of the innumerable fundamentals of this thing we call “life.” Fear may be so dominant that it changes the individual’s entire character, or so successfully suppressed that its effects are negligible. But, in any event, the intangible thing, “fear,” influences man’s physical and mental condition more profoundly than any of his many other emotions. And since life itself, as represented

by behavior and character, is preponderantly a mosaic of emotions in which the individual units are to a large extent fears, it is evident that there must be an infinite variety of these mental evils.

Yet, the word fear is a relative one, and in individual cases often contradictory. What is torture for one person may be a positive pleasure for another. For example, there are many perfectly normal and courageous persons who are absolutely terrorized by electric storms; there are others, no more courageous and no less normal, who find ecstatic pleasure in the flash, crash, roar and power of nature. But this is really no test of the quality known under the general term, courage. For it appears to be one of the peculiarities of human nature that every one has his own particular and peculiar collection of fears quite unlike those of any other person. And in this collection are sure to be found certain fears that will appeal to most of us as absurd, inadequate and quite beyond our comprehension. Yet, if our own individual list of

obsessions were presented to this other person, he would surely find quite as many absurd and unreasonable fears, from his point of view, as we found from ours.

It is true, of course, that in the main the lists would agree fairly well. But the great difference would come in what would ordinarily be considered the lesser and seemingly trivial *fearlets*. Even these, be it understood, are not trivial to the individual, however they may seem to his neighbor.

Thus, in the matter of fears produced by physical conditions, mere *location* is a singularly important factor. A slight pain in the arm, or leg, for example, causes no mental anguish. We say, "It is probably rheumatic, or just a plain, inconsequential ache." But a corresponding amount of pain in the right side of the abdomen may immediately arouse a suspicion that the appendix is misbehaving, with the resulting fearsome vision of a hospital and the operating room, to say the least. With pain in the left side, we may fear heart disease, and pain in the back portends "kidney trouble." And any physi-

cian can tell you that very few persons reach mature life without suspecting at one time or another that they have heart or kidney disease, despite the fact that most of serious heart troubles are painless, and that the majority of back pains have nothing whatever to do with the kidneys. Or, as illustrating mental anguish determined by location, a discolored mole or birthmark on the maiden's shoulder would have little or no effect upon her, while the same disfigurement on her face might result in complete character changes. It could scarcely fail to produce some pronounced morbid trend of thought in any one of a sensitive nature, no matter how deftly camouflaged.

The harsh but accurate name for this trend of thought is *fear*, call it by whatever more pleasing and less offensive term we please. It is fear in the form of an obtrusive, constant apprehension haunting the girl's mind; a dread that her appearance will not be pleasing; a fear that her disfigurement may give an unfavorable impression to observers to whom she wishes to ap-

pear well. And such dreads tend to establish "conflicts" and "repressions," and to bring about unfortunate character changes. It has been said that all doubting is, after all, one or another of the phobias, or fears; a fact which we must all recognize when we stop to think about our own experiences.

Most morbid fears originate early in childhood, many of them at the unstable time of puberty. In the normal individual these are largely overcome, or, as we say, suppressed, by the process of reasoning in the years that follow. Yet, they are rarely completely eliminated; the scars of the old apprehensions remain more or less obtrusive, despite the scornful dictates of the higher intellect. This is because such fears have an emotional content. Morbid fears that have become ingrained by morbid cultivation are always difficult to overcome by reason. As a matter of fact, our lives are governed far more by emotion than by reason, much as we dislike to admit it.

SUPERSTITIOUS FEARS

The persistence of popular superstitions illustrates this emotional domination in our lives. There is, of course, no sense in the idea that the thirteenth is an unlucky day, or that thirteen is an unlucky number, or that it makes any difference over which shoulder one sees the new moon, or that any harm can really come to the one who walks through a funeral procession or passes under a ladder. Yet most people have some slight qualms about such entirely foolish matters, as appears from the fact that hotels and steamships omit the number thirteen on their rooms, and that few people really like to sit down with thirteen at the table. In our daily lives we recognize that these things are pure superstitions, but, nevertheless, they persist. Yet there are many trivial fears in which reason is less easily applied. There are, indeed, many over which some individuals have little or no control; and one of the most amazing things is the observation of how very trivial these fears may be and how unexpectedly they are met in individual instances,

FEARS OF THE ELEMENTS

One of the most skilful and courageous members of a champion baseball club a few years ago had an uncontrollable fear of thunder-storms. A sudden thunder shower occurring during an important game in New York City so terrorized this player that he rushed from the field and sought shelter in a far corner of the grand-stand. Yet, he could not explain why he was afraid or just what he was afraid of. Certainly it was not merely a fear of death or injury, for in his work as a ball player he was in constant danger of great bodily injury, or even death, as he played the most hazardous position on the team. Between seasons, in his home town, he acted as an officer of the law and had repeatedly proved his courage in facing death; so that there was no question about this man's courage in the ordinary sense of the word. He was, indeed, an unusually brave man, save for that one blind, primitive, childish fear of thunder-storms.

FEAR AND EMBARRASSMENT

Another case that came under our personal observation was that of a tremendously muscular and powerful man who, in the face of ordinary peril, had repeatedly shown the most exceptional type of courage. Indeed, a keenly observant physician who had known this man for years often asserted that, "He is the one person I have ever seen in whom I believe the sense of fear is actually absent. He is so absolutely fearless that he seems to be utterly lacking in the fear instinct."

And yet this "fearless" man had his vulnerable point. His particular fear so possessed him that he had to abandon an attempt to get a college education after he had reached maturity, because when called upon to recite in the classroom he was so frightened and confused that he could not utter a single word, or think of a word to utter, despite the fact that in his room a few moments before he had been able to answer glibly every question asked him in the classroom.

This was only an exaggerated form of "embarrassment," "diffidence," you will say. And so it was, if you choose to use those terms. But, in the last analysis, those words are simply sugar-coated expressions of the plain word, fear. The classroom embarrassment of this man was just as truly a type of fear, and real fear, as would have been the emotions of one of his classmates had he been called on to take his place and face the anger of some furious maniac, armed and with homicidal intent,—a thing that this diffident student was called on frequently to meet in his occupation outside the university as a hospital attendant. Yet this embarrassed, timid, classroom poltroon would meet that condition with the cool type of courage which caused the observant physician to assert that the man seemed absolutely devoid of fear.

FEAR AND DISEASE

During the great influenza epidemic there were many cases of shaken courage, as there always are in the face of any novel

and, therefore, unknown danger. There were persons who showed a morbid fear of this disease who had little fear of death and very little fear, indeed, of any ordinary disease or epidemic. One particularly striking case was that of a returned soldier whose courage in facing death in the form of bullets, shells and poison gas is a matter of official government record and commendation. Yet this fear of the "flu" was a veritable obsession. He literally ran away from the house where a member of his family, and dearly loved member too, lay sick with this disease, and was on the verge of nervous collapse when the epidemic finally subsided. Fear of tuberculosis is so common that it has been given a special name; fear of cancer paralyzes the lives of a great number of people; and so does the fear of pneumonia, apoplexy, kidney disease, insanity and a host of other ailments.

In some persons fear of disease is so great and constant that they develop what is known as *hypochondria*, or a true disease phobia, which unfits them for all useful

living, and renders them absolutely miserable. The line between this condition and one of actual insanity is often a very narrow one; and it is for this reason that early and prompt control is necessary, for most cases are curable and nearly all are controllable, if not entirely curable.

WORRY AND MORBID FEARS

It is only a short step from obvious sources of fear to the more intangible, although perhaps equally real, sources of morbid worry; and worry itself is, of course, merely an expression of fear. Worry begets worry. And no habit is easier to form or harder to break than the worry habit.

Each and every intelligent individual has his own particular fund of such secret worries—his own personal closet skeleton, which now and again escapes its bonds. Perhaps it is the specter of failure in business, unfulfilled ambition, possible poverty, or morbid sexual doubts. Sometimes it is an abnormal train of thought established in childhood, or produced then or later by some

physical maladjustment. But whatever its character or whence its source it is present in all of us to some extent, and in many of us to a very great extent. And the higher we go in the scale of intellectual endowment and nervous development the more certain are we to find the existence of such morbid worries. Indeed, it is this type of fear, or secret worry, that distinguishes intelligent man from the less intelligent, and from the beast; and it is intelligence which, when properly directed, should cure our habit of worry.

SOME SPECIAL FEARS

There is hardly anything about which a fear may not be developed. There are those who have fears of open spaces and are quite unable to cross a vacant lot, or even a street, without a tremendous and exhausting effort. Others fear closed spaces and are thrown into a panic in a crowd, or in a small room or a closet. Still others fear certain harmless animals such as cats, rats, chickens, dogs, horses; or they fear the dark, and certain noises, such as the wind. Then there

is the fear of swallowing certain foods, or even of nearly all foods; fear of dirt, fear of water, fear of poverty, fear of old age, fear of loss of position, fear of certain people, fear of saying or doing improper things, fear of sin, fear of future punishment, fear of bodily functions, fear of attracting attention, fear of lying, fear of marriage, fear of child-birth, fear of nearly all new undertakings and situations, and a great host of fears associated with doubts and indecisions. In fact, there is probably nothing that some one has not had a fear about. Yet, most people afflicted with such fears are not insane, although some, of course, may be; and the fear is then only one of the symptoms of their insanity.

FEAR OF HIGH PLACES

As an example of fear of high places, a veteran federal officer, bearing the scars of bandits' bullets which are surely mute badges of courage, had driven his car up into a mountain resort for his vacation. The last three miles of the mountain road ap-

proaching the camp were cut out from the side of the embankment so that in many places there was an almost sheer drop of several hundred feet at one side. Yet the road was an excellent one, wide enough for two cars to pass at many points, and with turnouts arranged at convenient places. It was a stage and tourists' road where scores of cars passed and repassed every day,—in short, a good mountain road.

Now, this officer was accustomed to mountain driving and was an expert at the wheel. But it so happened that on the journey toward the camp the steep drop from the road was on his left, with the embankment on the right, so that in making the turns to pass other cars, his car was always in the inside toward the embankment. On the journey out, however, this condition would be reversed so that in making the turnouts when meeting other cars he would be on the outside at the verge of the precipitous road. Yet all this was of such little consequence, and there was so little actual danger, that the government which controlled the road

had never thought it necessary to make it a "one way" road. Nevertheless, the thought of having to make the return drive along this road to reach home so preyed on the officer's mind for the two weeks that it literally spoiled his vacation. He was really obsessed by two fears—the fear of the actual drive, and the still greater fear of ridicule from his associates should they discover that he was afraid—a fear of confessing a fear, if you please.

In the end he did drive his car out without difficulty, even though it happened that he encountered the very thing he had most dreaded—a car coming from the opposite direction which he was obliged to pass at one of the most difficult places in the entire road. But having accomplished this without mishap, all his apprehensions left him; even the very worst thing that could happen on the road—the thing he had been dreading so—was of comparatively trivial importance after all! And if he had been able to visualize this in advance he would have saved himself the two weeks of mental misery.

In another case which came to our attention a man had succeeded in climbing the rather steep trail to Mount Wilson; but when he thought of the return he became paralyzed with fear. So great was this fear that in spite of all his efforts to overcome it, it at last became necessary not only to blind-fold him, but actually place him under an anesthetic and carry him down the mountain in an army stretcher. Yet this trail was used daily by many people, was not dangerous, or in any manner unusual, nor was this man in most respects more timid, peculiar, or less successful than his neighbors. Such cases need sympathetic understanding, but also scientific treatment, for the defect is a real one requiring for its removal something more than argument. It is in just such instances that uncovering the origin of the fear complex and treating it with suggestion, whether under the name of Coué, or plain common sense, results in cures.

These two experiences should, of course, suggest their own remedies. In actuality

very few of our apprehensions of approaching dangers are ever realized. Imagination always exaggerates what reason should correct. Thus, a little common-sense reasoning about the situation would have cleared up matters for the apprehensive officer. He should have taken himself in hand somewhat as follows: "Here is a road that has been in use for years and there has never been a bad accident. Thousands of people have driven over it without mishap, most of them far less skilful drivers than I. Wherefore, there can not be any very great danger either in coming in or going out." And he might have added, had he been of a somewhat more philosophical turn of mind: "And if it comes to the worst and I do drop over the cliff, it is almost certain and sudden death. And death is inevitable in the end, anyhow. So why should I spoil my holiday with fruitless worries?"

Now, it is almost certain that in ordinary circumstances the officer would have reasoned in some such manner. But it so happened that this new hazard came upon him

at a time when he was tired and nervously overwrought,—when his “fighting glands” were less active than usual, and the centers of apprehension abnormally assertive. Complete rest would have quickly established normality. But worry is a sure preventive of this; and the “glands of worry” seem to be accelerated in their action by use. *The more one worries, the more one tends to worry.*

The really interesting thing about these cases of intense fears over trivial matters in normally courageous persons is the fact itself—the fact that even the most courageous individuals may have intense fears about things that other people practically disregard. And the encouraging thing is that most of these fears may be overcome by the simple process of common-sense reasoning after their origins have once been uncovered and explained.

FEAR OF INSOMNIA

Sleeplessness is one of the greatest curses of hosts of people. Yet sleeplessness is in

the main a perfectly curable, or at least controllable disorder. For at the bottom of this trouble there usually lies *fear*—fear that one can not sleep; and fears, we have learned, are *ghosts*—not realities. We fear that we can't sleep; we fear the results of loss of sleep, but, as a matter of fact, sleep is not nearly so important a matter as we imagine it is. What is important is *rest*, and we do not have to be wholly unconscious in order to rest.

As Doctor Boris Sidis has said, "The first thing for you to realize, if you are more or less wakeful, is that it is nothing you have cause to worry about. Moreover, this realization that sleep is not all-important will be a great factor in helping you to sleep. Nine-tenths of your difficulty in going to sleep is due to your *fear* that you won't go to sleep. And nine-tenths of the bad effects of a sleepless night are not the result of your loss of sleep, but of your *worry* over it."

Nothing is gained by tossing about in sleepless turmoil. We stay awake mostly because there are problems which we will

not squarely meet, but instead we weakly attack them from points which are ineffective and which we know to be so, or because at times we try to solve problems which, for the time being at least, can *not* be solved. In a way we are victims of self-pity, and we weakly worry over matters which we should either promptly settle, or deliberately postpone and be done with them until they can be settled.

In unconquered fears and worries we always defeat our own ends. For the fears which keep us awake breed other fears until night is peopled with the hideous specters of the dark, which haunt and torture our souls and bodies, and leave us at daybreak broken in spirit and weak in body and unable to solve the old problems or meet the new ones which are sure to come. When we can not sleep, or think we can not, we can at least rest. Rest comes with relaxation of the muscles, closing the eyes, thus shutting out a great number of visual stimuli to the brain, and in refusing to fix our attention on anything in particular. Fixation of at-

tention keeps us awake. This is only another way of saying that we keep certain things in the center of consciousness. On the other hand, the refusal to *think*, and the ability to let our thoughts drift, will in itself put us into a state of rest which sooner or later will result in sleep.

This is not nearly so difficult a matter as it is usually supposed to be. This self-hypnosis is just what the professional hypnotist does for us through suggestion, and the result should be the same when once we intelligently learn to apply the method. We remain awake both because we fear we can't sleep and because our minds are filled with the thoughts and worries of the day. The nerve cells in our brains are much like little storage batteries. Constant use of these cells exhausts their power and they, like electric batteries, require recharging. This recharging comes about through rest and food. But particularly it comes about through change of mental activity. Different groups of brain cells are to some extent used in different mental processes. "Mental

fatigue comes through a continuous use of the same group of cells without giving them a chance to renew their source of energy."

Mental refreshment comes through rest, and rest is nearly as much a matter of change as it is of unconsciousness, or what we imagine is unconsciousness, for the mind is never entirely unconscious and so it never entirely ceases its work. The probability is that even in deep sleep we dream, and dreams are nothing more than our day thoughts carried over in a confused state in our sleep. It is only when we become conscious of our dreams, however, that they tire us, or conversely, it is only when our sleep is light that we dream and remember our dreams and awake unrefreshed. Mental inactivity and physical relaxation is, then, what is required to restore our exhausted brain cells.

When we lie awake worrying, or when we dream in fitful slumber, no real rest is experienced, and we wake tired, depressed and inefficient. Nothing works so well in bringing about rest and sleep as positive in-

difference to insomnia. "To wish to reach an end with all one's might is to weary one's self by not having yet attained it; it creates a new preoccupation which prevents sleep."

In attempting to resist insomnia we take ourselves much too seriously, and thus defeat our desires. When all is said and done, sleep comes to the calm peaceful mind, and it is seldom that a mind can experience calm and peace at night which, during the day, is filled with trouble and anxiety. But, you say, how is one to escape the troubles of the day in a world of trouble? The answer is, of course, not an easy one, and for some it is perhaps impossible. Certainly it is never found by those who are incapable of learning, or unwilling to practise, the sort of mental discipline that is necessary to overcome insomnia when it is due to a bad mental habit, not to actual disease.

Needless to say, it is far easier for the sound sleeper to preach philosophy to his sleepless neighbor, than to practise his own teachings. Moreover, there are occasions when intense and continuous worry pro-

duces an insomnia, even in a person who is usually a good sleeper, that is in effect a diseased state which requires medical attention, and which can not be overcome by effort of will. Intense grief, or great and sudden disaster, often produce this condition.

In such cases it is usually far better to resort to some hypnotic or sedative for a night or two, than to attempt to "fight it out." The "fighting out" process is likely to be far more harmful in its exhaustive effects, both mental and physical, than a dose or two of one of the newer and less harmful hypnotics, such as dial-ciba, medinal, allonal, luminal, or sedobral.

These had best be given under the direction of a physician, of course; and in no case should a person make a practice of taking any one of them for more than a night or two. They should be considered as emergency measures to meet unusual and transient conditions. The person afflicted with true insomnia, or the habitual light and restless sleeper, should not take hypnotics unless so ordered by a competent physician.

For the habitual poor sleeper—the person who wakes at night and finds it difficult to get to sleep again—the following suggestion by Doctor Henry Smith Williams in his *Science of Happiness* is helpful, as many patients can testify:

“Challenge systematically any line of thought that appears, and banish it from consciousness,” he instructs. “The thing is not difficult for a disciplined mind. You have simply to vow mentally as you find yourself thinking on any subject, ‘I will not think about that,’ and as it were you shut off the current in that direction. Of course through association your mind is instantly supplied with some other line of thought; but this also you challenge in the same way as soon as it appears, and so on as long as you are conscious. You thus prevent any single line of thought from becoming paramount in consciousness, and one line after another being subordinated, the tendency is to a lower and lower level of mental activity, till presently consciousness is lost. It is possible for some persons to put themselves

to sleep voluntarily in this way at any time when they choose even during the day and in the midst of most active thinking. The boon which such an accomplishment furnishes the tired brain on occasion, makes the acquisition of this power well worth the effort."

We must not be too ready to condemn the ancient "sheep-counting" method of our grandmothers for inducing slumber. It has lulled many wakeful brains in the past, and may be made to do so in the future. It has the great advantage of inducing bodily quiet and repose during the counting process, which in itself is sleep inducive.

Persons engaged in mental work which does not stop at the end of the ordinary working day with the usual evening idleness or lethargy, frequently find that the mental activity, with its flood of ideas, continues when they cease work and attempt to sleep. In such persons the sudden change from active thinking to the exact antithesis, sleep, is too great to be accomplished suddenly, without some kind of "tapering off" process.

Many things suggest themselves for this purpose, but the basis of all is really a change of vocation—a “stepping down” process, diverting the mind into less active channels, and thus gradually diminishing the tension. Many games accomplish this result.

A very effective remedy is to read some light interesting fiction an hour before bedtime. Reading in itself is such a reflex act that it requires very little mental effort; while the interest of the text, such as that of a story, relaxes the mind without taxing it, and prepares it for sleep. One of the great historians of the last century, whose mind was wonderfully active and exceptionally retentive, rested his brain by devouring all manner of “yellow backed” novels during his resting periods of the day or evening. In this manner he was always able to get a good night’s sleep.

Such methods are psychic rather than physical; yet the effect is a mechanical one, a change in the circulation in the brain. The same thing may be produced in a more di-

rect manner through the agency of a prolonged tepid bath. This bath should be taken just before getting into bed. And the person taking it should lie in the tub with the body completely submerged in water at body temperature, with a cool wet towel placed on the head. The bath should not be less than fifteen minutes; after which the bather dries himself quickly and gets into bed at once. There is no danger of overdoing this kind of bath, and half an hour is sometimes effective when half that period has proved insufficient.

OUR LITTLE FEARS AND WORRIES

Experience teaches us that, very largely, it is the little fears and worries that interfere with happiness rather than the great disappointments—the little irritations and pin-pricks that are our very own and can not be shared by others. All manner of these are forever obtruding themselves, each so annoying to the individual and so unimportant in the estimation of his neighbor.


These little troubles are so numerous that in the long run they probably do more harm than the great troubles of life. Each person has his own particular set of troubles which, to him, appear of vital importance but which, to others, are absurd enough. Such foolish things are found in the petty jealousies, envies, imaginary social slights, many small household worries and other domestic trivialities which are, after all, usually only forms of fears. The nagging woman really fears that she will lose control of her husband, children, or servants; the bull-dozing man is at heart a coward full of fears of inadequacy.

At the bottom of many of the worst of little domestic infelicities are often to be found *fears* which are expressed in what we call "defense reactions." Fears of *inferiority* in one form or another, and fears related to deceit, are often thus manifested by fault-finding, ill-nature, over-emotionalism of various kinds, or by headaches, indigestion, exhaustion, and other physical ills, or by other forms of vicarious acts or condi-

tions through which one may find an artificial outlet for pent-up fears and worries. Such outlets, strange to say, are not always conscious ones to the individual who experiences them.

NORMAL FEARS

One should not confuse superstitious or morbid fears with what may be termed natural and normal fears. Thus, the fear of accidental injury, or death, from one of a thousand different sources is natural and normal in so far as it serves as protection and to elicit caution and insure self-preservation. A person steps aside from the path of a swiftly moving automobile and escapes death by the margin of an inch without giving the matter a second thought. At most there is only a momentary startling which is entirely transient in the normal individual. He does not dwell long on the narrowness of his escape, nor brood over the possibility that to-morrow a passing motor-car will run him down. It is one of the natural daily hazards of existence.



This is true also about a host of other ever-menacing dangers. We know that impending death or disaster lurks everywhere and always about us—storms, earthquakes, fires, automobile accidents, shipwrecks, disease, stalk our paths incessantly. But the normal individual takes these things as a matter of course and does not dwell morbidly upon them—does not worry over, or “take them to bed with him.” When he does so, he is transforming natural fears or caution into morbid ones; his normal caution or indifference to unavoidable dangers from without has become a morbid fear of things from within himself. His attitude is no longer normal. It is not the actual danger of the thing itself that haunts him, but the morbid fear of that danger created within himself.

CHAPTER II

EVERY-DAY FEARS—*Continued*

FEARS OF IGNORANCE

SO FAR we have mainly considered physical fears. There are others that are just as important in the intellectual field. One of the most universal of these is a certain degree of timidity that uneducated people feel in the presence of the educated. Persons who have never attended college, for example, frequently feel a certain inadequacy—an indefinable sense of inferiority, if you will,—in the presence of college-bred persons. It is often entirely unwarranted when challenged by reason, for colleges and universities do not confer brains, or ability, and not necessarily an education, even. It is occasionally possible, indeed, for an actually stupid individual to obtain what is called a college “education.” At least he

may pass the required time in attendance and obtain the parchment that proclaims his education. This is no credit to our educational system, but it happens to be an occasional fact.

Now, education, even in its most refined form as exhibited in the field of letters, need not necessarily imply attendance at college. Howells, the dean of American letters, was not college bred. And at the other extreme are the numerous examples of college-bred ignoramuses. Yet, as was just said, there always lingers in the consciousness of the non-college bred man, no matter how brilliant his attainments in intellectual fields, the feeling that there is something lacking in him which the college man has. He reasons it out and suppresses it in the main; but it remains as a subconscious or, in other words, not completely suppressed, emotion that is closely akin to a certain type of fear. And this applies to all things in which the fundamental training element is lacking.

This is true of persons who have acquired culture, but are not to the manner born;

which is but a roundabout way of saying that in such instances there is an innate realization of the lack of power of possession. It crops out, although camouflaged, in a thousand ways. "I can buy and sell him twice over" expresses it in a "defense measure." Or, again, as one keen but illiterate publisher often said: "I don't need an education; I can buy all the educated brains I want without even denting my income."

There is only one remedy, since few persons indeed are in position to turn back the pages of time and acquire the lacking fundamental knowledge by attending college, or taking up the foundation work of any kind. This remedy is to admit to one's self frankly that a certain element is lacking and perhaps can not be acquired. Even our ancestry often leaves much to be desired; and, after all, is it so essentially important that one have a registered lineage or a degree? Did not Howells attain the heights in the literary field without a college education, and Mark Twain? And what are we to say of Lincoln?

Of course, all that we have said of higher education applies with nearly equal force to less high forms. Formal education of even an elementary nature is denied many, indeed the majority. Our brains are a gift, not an acquisition. Lack of training is not necessarily a serious handicap to a successful life, while all the training in the world will not greatly improve a weak endowment.

SEX FEARS

As would be expected, the two dominant factors in life are the chief sources of fear, that is, the preservation of life itself and the perpetuation of life, the self-protective and the sex instincts. And of these two sources of fears the sex fears and worries are scarcely less numerous or less dominant than those pertaining to life itself. Indeed, many of these are inseparably associated with life and the preservation of health. Even the less important phases or circumstances of sex often have a peculiarly dominant and depressing effect on the personality. Probably this is due in a large measure

at least to the fact that cultured civilization throws a shroud of secrecy about a subject in which there must be, of course, a decent amount of reserve.

If society permitted the open frankness about sex matters that it does about such other natural functions as digestion or elimination, the amount of fear and worry in the world would undoubtedly be tremendously reduced. For frank familiarity breeds confidence as well as contempt.

Among primitive races where such natural frankness exists there are no "sex problems," as we term certain conflicts of emotions to-day. But, as we progress up the scale of civilization we find frankness about sex matters rapidly declining; and exactly proportionately we find sex problems increasing and dominating our lives. Thus the price of prudery in civilized communities is sex doubts, fears, nervous disorders, secret humiliations, and suffering scarcely equaled by any other single factor in our lives. Even crimes, as we shall see, are possible results of certain sex repressions.

Sex reserve is, of course, desirable and unavoidable. It is the price of refinement. And in the last analysis the term refinement is to a large extent simply a terse expression of man's various artifices for concealing or disguising the dominant matters of sex. But reserve need not mean prudery, ignorance, morbid curiosity or nervous conflicts and repressions.

One of the curious twists of the human intellect is that in our estimates of others we naturally dissociate sex matters just in proportion to our estimate of the individual's refinement and culture. It is a natural mental attitude in observing persons of refinement wholly to dissociate our thoughts of such a person with anything pertaining to the sexual life. In the language of the street, one thinks of such superior persons as "being above such common things." And yet, reason and experience teach us that the reverse of this may be true; that many great personalities have correspondingly intense sexual personalities. Indeed, the sexuality of the genius is sometimes seemingly

a part of his greatness, as has often been exemplified in art, literature and science. It really represents *vigor*, and it is simply a finishing touch of advanced civilization that the cultured person instinctively suppresses every outward suggestion of this dominant natural instinct.

SEX FEARS AND ABNORMAL CONDUCT

This outward suppression is, of course, a part of normal deportment; but any attempt at inward suppression is a very different matter and, if successful, likely to lead to dire consequences to the individual. Nature resents any attempt on the part of mere human beings to pervert or overcome her handiwork. And just in proportion as this handiwork is essential in the scheme of creation will the manifestations of nature's displeasure be pronounced.

Take the classic example of the ecclesiastical celibate—the esthetic, sensitive and intelligent type of person, frequently with highly developed sexual instincts, the natural gratification of which is prevented by

the manner of his life. The result is almost certain sooner or later to be an individual with some pronounced physical or mental abnormality, or at least a character peculiarity. Perhaps it will be only a mild disturbance of the nervous system with resulting temperamental peculiarities. But more likely it will be a profound disturbance in that dictatorial monitor of physical and psychic life, the endocrine or ductless system of glands, with seriously disturbing consequences to mind and body. The well-known peculiarities of the typical old maid and the finicky old bachelor exemplify in their least harmful form the results of this repressed sexual instinct.

SEX IN LITERATURE

Jelliffe has pointed out that the great novelists frequently "put into intelligent terms" descriptions of the effects of these sex repressions that are far more impressive than, and just as accurate as, the dry truths of science. Hawthorne, perhaps the greatest American novelist, in his masterpiece, *The*

Scarlet Letter, pictures perfectly the results of sexual repression in the esthetic colonial minister, Mr. Dimmesdale. He does not name the condition as such, to be sure; but his masterful description of the symptoms is so characteristic, that the diagnosis is self-evident to any one who has given attention to such things.

HAWTHORNE'S CLASSIC PICTURE OF FEAR AND SEX REPRESSION

The incident in *The Scarlet Letter* which reveals the results of this repression on the mind of the minister is the description of the actions and mental vagaries of Mr. Dimmesdale immediately following his determination to throw off the unnatural life of celibacy, flee his present surroundings, and marry the woman whom, as a girl, he had wronged. For years she had borne the infamy of her, and his, misconduct without suspicion ever pointing toward the revered and supposedly almost celestial-minded minister. The effect of the minister's determination had taken the form of what is known as an imperative conception, or ob-

session,—a definite mental aberration, which in this instance we may justly attribute to the man's life-long repression of a natural instinct and the fear associated with it.

“At every step he was incited to do some strange, wild, wicked thing or other,” runs Hawthorne's description, “with a sense that it would be at once involuntary and intentional, in spite of himself, yet growing out of a profounder self than that which opposed the impulse. For instance, he met one of the deacons. The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church entitled him to use; and, conjoined with this, the deep, almost worshiped respect which the minister's professional and private claims alike demanded. Never was there a more beautiful example of how the majesty of age and wisdom may comport with the obeisance and respect enjoined upon it, as from a lower social rank, and inferior order of endowment, toward a higher.

“Now, during a conversation of some

two or three moments between the Reverend Mr. Dimmesdale and this excellent and hoary-bearded deacon, it was only by the most careful self-control that the former could refrain from uttering certain blasphemous suggestions that rose into his mind, respecting the communion supper. He absolutely trembled and turned pale as ashes, lest his tongue should wag itself in utterance of these horrible matters, and plead his own consent for so doing, without having fairly given it. And, even with this terror in his heart, he could hardly avoid laughing, to imagine how the sanctified old patriarchal deacon would have been petrified by his minister's impiety.

"Again, another incident of the same nature. Hurrying along the street, the Reverend Mr. Dimmesdale encountered the oldest female member of his church, a most pious and exemplary old dame, poor, widowed, lonely, and with a heart as full of reminiscences about her dead husband and children, and her dead friends of long ago, as a burial ground is full of storied grave-

stones. Yet all this, which would else have been such heavy sorrow, was made almost a solemn joy to her devout old soul, by religious consolations of the truth of the Scriptures, wherewith she had fed herself continually for more than thirty years. And since Mr. Dimmesdale had taken charge, the good grandma's chief earthly comfort—which, unless it had been likewise heavenly comfort, could have been none at all—was to meet her pastor, whether casually, or of set purpose, and be refreshed with a word of warm, fragrant, heaven-breathing Gospel truth, from his beloved lips, into her dulled, but rapturously attentive ear.

“But, on this occasion, up to the moment of putting his lips to the old woman's ear, Mr. Dimmesdale, as the great enemy of souls would have it, could recall no text of Scripture, nor aught else, except in brief, pithy, and, as it appeared to him, unanswerable argument against the immortality of the human soul. The instillment thereof into her mind would probably have caused this aged sister to drop down dead, at once,

as by the effect of an intensely poisonous infusion. What he really did whisper, the minister could never afterwards recollect. There was, perhaps, a fortunate disorder of his utterance, which failed to impart any distinct idea to the good widow's comprehension, or which Providence interpreted after a method of its own. Assuredly, as the minister looked back, he beheld an expression of divine gratitude and ecstasy that seemed like the shine of the celestial city on her face, so wrinkled and ashy pale."

Of course, it can not be said with scientific accuracy that in this instance the distraught minister's abnormal mental state was the result of his celibacy alone; indeed, no one will contend that such was the case. There are many other conditions that enter into the life of the celibate as well as other persons which affect the mental health. At best we can only judge his case by deduction from comparison with similar cases. But there is such abundant evidence of this character that we can assert with every assurance of verity that the good minister's

condition was the result of his life of repression, and years of deception preying upon a sensitive nature. It was an expression of nature's resentment against a departure from some of her most cherished tenets.

There is no intention, of course, of conveying the impression that sexual irregularities or repressions are the only source of morbid fears and worries, although no one will deny the importance of these. Indeed, at the present time the stress and tension of living is such that conflicts and repressions originating in financial difficulties seem quite as productive of mental distress, nervous disorders and character changes as any other single life experience. But, whatever the dominating factor may be it can not be dissociated from the other complexities of life—the worries about health, disappointed ambitions, love — and must simply be relegated to its proper place in the great mosaic of life itself. But in this mosaic, as in every other, there are groups of blocks that dominate the foreground, while others simply fill in the background.

CHAPTER III

EVERY-DAY FEARS—*Continued*

AMBITION, THE FEAR MAKER

One of the interesting observations of an intelligent foreigner visiting our country for the first time was that we seem to be such a serious, sober-minded race of people in contrast with his own countrymen's light-heartedness. Such an observation shocks our sensibilities, and at first we are not inclined to agree with the observant foreigner. America, the one land of possibility, ambition, equality—and therefore, happiness!

But on reflection we are less inclined to challenge this observation. We are a serious-minded nation, given to fears of a certain type, and worry; and there is at least one definite reason for our being so. America is the land of *ambition*. It is the

land of opportunity where ambition may be gratified more readily than in any other country. Moreover, opportunity is open to every intelligent individual here as it is in no other land. And consequently, more people are ambitious to attain high levels here than in any other country. As a result, we have a nation of ambitious persons, most of whom are, of course, doomed to disappointment. Wherefore it follows that there are more persons with unfulfilled ambitions and, therefore, with disappointments, than anywhere else in the world.

Ambition makes for unhappiness. Nothing is more conducive to disappointment and the resultant fears and worries than ambition. It is the very germ of unhappiness. For, once it has entered the individual's system, it is usually progressive and unceasing. Success in one thing does not satisfy but merely stimulates ambition for success in greater things. And failure, of course, is the very foundation stone of unhappiness.

Success is a relative term, and ambition

is a relative emotion; but in the matter of producing happiness or unhappiness, fears and worries, there is very little difference in the degree of relativity. Our cook, who aspires to have a finer pair of ear-rings than our neighbor's cook, is just as unhappy over her inability to do so as is my lady of the avenue who is disappointed in not having as fine a limousine as her social rival. The ambitious teacher who aspires to earn a salary of five thousand dollars a year, and fails, is just as unhappy individually as the financier who fails to acquire the extra multi-millions he covets. And this applies to individuals up and down the scale of social status.

Here in America almost every individual has some very definite aspirations and ambitions. As a result, Americans probably have more disappointments and fears and worries than any other civilized race of people.

It is proverbial in Europe that the ambitions of the generality of people are few and of a much lower level than in America. The

European boy, born of the peasant class, expects to remain in that class. The son of the British farmer aspires to become a farmer; the son of a butler hopes to emulate his father; the merchant's son plans to become a merchant; and so on throughout the social scale. And when these ambitions are gratified, as in all probability they will be, there is more chance for contentment and less probability of fears and worries and disappointment than in a country where opportunities and ambitions are without limit or class.

It is a European jest that every American boy expects to become wealthy and that most of them aspire to be president. Which is but another way of saying that the American boy is ambitious to reach the top of the ladder, regardless of whether his father was a barber, a butcher, a farmer, a college president or a millionaire statesman. But, unfortunately, even in America only a very small percentage of persons ever attain fame or fortune, and few, indeed, reach the presidency. Wherefore the ultimate disap-

pointment of most of our aspiring young men. For, although it is true that wealth does not always bring happiness, it is perfectly certain that lack of wealth does most assuredly bring unhappiness to the ambitious.

But even the fully requited ambitions, or that which appears so to the ordinary observer, need not result in happiness. In point of fact, ambition is never completely requited. Indeed, the person who reaches the goal of his ambition and, happy and contented, sits down and tries to go no farther and wishes to go no farther, may be strongly suspected of being in a stage of incipient dementia. And while it seems to be true that about the only completely happy people in the world are the ones who are considerably demented—the typical alms-house mendicant, without a care or worry in the world,—or the typical moron,—this is not the type of happiness to which most persons aspire.

At the other extreme we have the example of persons of great ambition and extraordinary accomplishment. Thus the peerless

Pasteur, one of the very great among the world's very greatest, whose accomplishments for the good of the world in his own generation and future generations have hardly been equaled by any other individual, and whose work was recognized and rewarded without stint—this wonderful man of endless accomplishments, toward the close of his life is said to have sighed with regret that he had not kept in the field of chemistry rather than in micro-biology, since he felt that he might have accomplished so very much more in that field. In other words, he was not satisfied with his achievements. Which merely illustrates that accomplishment, no matter how great, seems never to produce complete contentment. To some extent the same was true of the "Master of us all" in biological science, Charles Darwin.

Some seeker of happiness refers scornfully to "the curse of ambition," and with some truth. For, generally speaking, ambition is a gift, not merely an acquirement. Usually it begins early in life; and although

it may flag, it never ceases entirely. Even at its lowest waning it always retains a sufficient spark to ignite the lingering charge of discontent and unhappiness from time to time.

But we need not reach the pessimistic conclusion that ambition is a necessary evil. It is only improperly directed ambition which produces the fears, worries and disappointments. It can not be claimed that we in America, the land of ambitious endeavor, are properly directed in our ambitions. Indeed, much of what passes here for ambition is nothing more than emulation, a struggle to equal the accomplishments of others with no real knowledge of how to enjoy the fruits of success. And for this unhappy state of affairs we have a right to hold education largely to blame. Most of us have never learned how to live. Indeed, the most important thing in education is just that, how to live. And it is the one thing which is not taught.

Doctor Paul DuBois expresses this idea in his book, *The Education of Self*, in these

terms: "In the Carnavalet Museum in Paris there is an autograph of Alexandre Dumas the younger, which is worth a whole treatise on Philosophy. It says: 'How is it that, while children are so intelligent, men are so stupid?' And the witty writer adds: 'It must be because of education.'

"It is indeed," says DuBois, "to various educational influences, in the widest sense of the word, to the effect of environment, that we must attribute the gradual deformation which we so often suffer. Like sheep of Panurge we copy our neighbors, when it is useless or even bad to do so, we respect traditions in all domains, without submitting them for an instant to the criticism of reason.

"The sole motive for all the actions of man is the *desire for happiness*. This motive is greater than self-preservation. To be physically, intellectually, or morally well conditioned is the sole aim of every human creature, and whatever may be the mentality, conduct, opinions or aspirations of the individual, at the bottom of his soul there

is always to be found this primordial desire for happiness."

Ambition is only another expression for the pursuit of happiness. But this pursuit proves more often than not a mere chasing of rainbows, with only rain at the end of the chase. DuBois says very wisely:

"The fact is that man does not see sufficiently clearly before him the road that leads to happiness. He seeks for it almost solely in the prompt and complete satisfaction of his numerous desires, in material and intellectual pleasures, in ease, in comfort and in wealth; and these two conceptions of pleasure and happiness have been so much identified that fortune's favorites are commonly called 'the happy people of this world.' Go into the homes where luxury reigns, or even culture of mind, and everything seems made to add charm to existence, and you will often find unhappiness, more so, perhaps, than in the cottages of the poor. As the good Abbé Gaime said to J. J. Rousseau when a young man: 'If each man could read the hearts of all others, there would be

more people who would prefer to come down than rise in the world.' ”

From the standpoint of ultimately happy results, therefore, ambition is often a handicap to the individual, a maker of unhappiness. Yet, as we have said, it is an integral part of our mental make-up—a thing that is born in us that can not be suppressed. Indeed, the attempt at suppression itself is a most fertile source of unhappiness.

What, then, are we going to do with this inherent and obtrusive mental quality? Must we go through life goaded to unhappiness by this mysterious mental dictator? Not at all, if we will acquire as full an understanding of our individual mental qualities as we do of our physical endowments. For example, every man during the process of physical development from childhood to adult life, comes to know and understand his physical endowments as compared with his associates. He knows, through the tests of contact and contest, that he is stronger than some of his companions and weaker than others; that he is quicker than some

and slower than others; that he excels or fails in mechanics, athletics, games requiring skill, endurance or peculiar adaptability.

In short, he learns to measure his physical qualities accurately: his own estimate of his physical ability is practically the same as this estimate of his acquaintances. He knows his limitations, admits them, and does not attempt physical impossibilities. If he is small in stature, he accepts this philosophically, and does not emulate the physical giants. In a word, he "sees himself as others see him," physically speaking.

But such is not the case as regards mental endowments. At least, this is true in the case of a great majority of individuals. They do not measure their mental capacities with the same calculating impartiality as they do their physical qualities. It is less easy to do so, and the every-day affairs of life do not tend to demonstrate to us our endowments or shortcomings in mental qualities as they do in the case of the physical ones.

And yet there are ways of determining the comparative mental endowment of the individual, tests that are almost as accurate in estimating the mental capacity as the physical. Moreover, in actual practise, one does not need to enlist the services of a trained psychologist to determine for himself just about the mental level at which he belongs—just what his limitations are, what the limitations of his ambitions should be.

In his inner consciousness he has learned this in the classroom and on the playground in his boyhood. And if he is honest with himself, he knows that he is not qualified to realize certain ambitions no matter how hard he strives. He knows, for example, that if he is not instinctively musical or artistic, he can never become more than a mediocre performer in the field of music or art. Wherefore, if he is ambitious along these lines, his common sense and reason should restrain him from attempting them, just as a physical weakness should deter him from attempting championship contests in

athletics. And this sort of test should be applied all along the line of mental qualifications.

It is just this sort of thing that practical psychology attempts to do—to prevent square pegs trying to fit themselves into round holes, and vice versa; to aid individuals in pursuing ambitions that will probably be realized, and thus steering them clear of the paths that will surely be strewn with fears and doubts and disappointments.

The individual of average intelligence has this self-knowledge already stored in his inner consciousness, correctly tagged and labeled. And if he is honest with himself, he will read those labels as readily as the paid scientist, and probably a great deal more accurately. If he misreads them, it is because he allows his wishes and ambitions to override his judgment and knowledge.

We are eager for the psychologist and the fortune-teller to say things that we hope will prove true, but which for the most part we are perfectly certain will not.

Concisely stated, then, one should adapt

his ambitions to his ability. He should make a self-analysis that is as nearly impartial as is humanly possible. In this way he will eliminate certain impossible things from his field of ambition, leaving an array of others from which to make his choice. And finally, having reached a definite decision about the particular ambition he is to pursue, he should bend all his energies to realizing its consummation, at the same time putting out of his thoughts as much as possible all obtrusive ambitions that he knows can never be realized.

CHAPTER IV

EVERY-DAY FEARS—*Concluded*

THE SELFISHNESS OF FEAR

“With civilized human beings, self-preservation means much more than it does with the lower animals,” says Doctor Boris Sidis, the great psychopathologist. “Like them, it is true, we do not want to die; and this fear of death controls a great many of our acts. We will not eat certain things, because they do not ‘agree’ with us. In other words, we *fear* them, lest they undermine our health. For the same reason we worry over loss of sleep, over the amount of work we do, over the air we breathe, the clothing we wear, the changes in weather, and so on.

“Even if we do not actually worry over these things we take precautions just the same. And the motive for these precautions is the wish to live—and its reverse, the fear of death.”

The fear instinct has almost a boundless field. "Children are afraid of ridicule. Boys and girls are afraid of failure in school. Men are afraid of not succeeding in their work. Young people—and older people, too—are afraid of being unpopular. We are afraid of doing something that somebody will think 'queer.' We are afraid of being thought dull. We are afraid of talking too much, or of talking too little. We are afraid we may wear the wrong kind of necktie, or part our hair in the wrong place.

"You will admit that some of these fears are felt by all of us, at one time or another. A good many people's lives are regulated almost entirely by the fear of what others will think of them. This is fundamentally due to the impulse of self-preservation.

IT ALL CENTERS IN SELF

"There is another phase I want to speak of: We human beings not only want to live here on earth and to compete successfully with our fellow-beings but we want to continue to live *after* death. That desire is at

the basis of all religions. And this gives rise to another crop of fears; the fear of sin, of some moral transgression.

"You sometimes hear it said of a person that 'he fears neither God nor man.' That is easy to say, but I doubt if it is true. In subtle ways most of us fear *both* God and man, although we may not realize that we do. Our fear instinct prompts us to 'play safe.' "

This fear instinct, when normally applied, is most useful—the basis of self-preservation and race perpetuation. Only in its misapplication is it harmful. And by the term misapplication we mean being afraid of things that we should not be afraid of. Wherefore it follows that it is vitally important to know what to be afraid of, and what not. Which is simply another way of saying that ignorance in one form or another is the basis of many of our fears.

It is a truism that ignorance and superstition go together; and of course fear is the basis of almost all forms of superstition. The fearful, nervous person—the 'border-

line' or psychopathic case—is almost invariably selfish, self-centered. He is what physicians call egocentric. He is obsessed by a desire for health, or, better perhaps, the fear of disease or illness. "Like us all! Only more so," as Doctor Sidis puts it. And it appears, then, that the difference between these abnormal persons and more normal ones is fundamental in the extent to which fear of self dominates the mind.

And here is a thing that every one should bear in mind: One kind of morbid fear tends to generate another. That is, the instinct of fear has a tendency to diffusion. So that we find the person who has an abnormal fear of one sort of illness presently develops fear of another, and still another. Frequently these fears hark back to childhood experiences, which do not reach their full *fruits* until maturity, usually after the real perils have disappeared.

A case recorded by Doctor Sidis illustrates this. The case is that of Mrs. S——, a woman forty-nine years old. "As a child, she lived in great poverty and neglect; suf-

ferred accidents and frights; many sicknesses, so that her body was greatly emaciated. Became a clerk in a store. Was very careful in her appearance because she wanted to make a good marriage and have a comfortable life. Finally, she did marry a well-to-do merchant for whom she had clerked. Immediately began to spend money at a rate that made her husband gasp. Settled down to a life of idleness and of attention to her health.

“Began to find all kinds of things the matter with her organs. Nothing was right. The fear instinct became more and more general; and now her original childhood fear of poverty became dominant. She was afraid to spend money, especially any sum over five dollars. If she had to buy new clothes, or new furniture, she was in a panic.

“Then the fear spread to other things. She could not bear to loan even the most trivial article. She would not lend books. She hated to make presents. All the time she was possessed with fears about her

health. She tyrannized over her husband—at the same time claiming that she loved him. At the least crossing of her will she made a scene. Yet she went around reciting poetry about ideals, health, and happiness.

“She persuaded herself that she was highly educated, that she was the best business woman, the best critic of poetry, art, and so forth. If any famous person were mentioned she claimed to have known him.

“Back of it all was her early fear of not making a good appearance, of not impressing people in a higher social position. This, added to her childhood fear of poverty and sickness, had been allowed to dominate her life. After her marriage she gave herself up to idleness and selfishness. In that state, her old fears found her an easy prey.”

And here are some other illuminating comments made by Doctor Sidis in his dissertation on fears. “The psychopathic is often afraid of work, particularly mental work, for fear it will hurt him. But I never have known a case where work *made* anybody psychopathic. I have never known

sickness to make a person psychopathic. It is always the *fear* of work, or of disease, or of one thing or another.

“The psychopathic always tells you he was a ‘sensitive child.’ Probably he was; millions of children are sensitive. But sensitiveness is a beautiful and useful quality if properly developed. If you use it in the service of others it makes you sympathetic, quick to understand people, generous to their faults, appreciative of their virtues. That kind of a person inevitably wins friends, succeeds in business, and has a happy home life—if he gets half a chance. But the person who allows his sensitiveness to be simply *fear for himself*, becomes timid, morbid, unpopular, unsuccessful, unhappy.”

But, you will say, this is not my case at all—I am *really* a sick person, *really* much more sensitive than any one else ever was!—and so on and on. It is the old, old story. And it isn’t a true story, either. It is just a part of our human natures to think that we are different from any one else—that

our troubles and our ailments are different from any other person's—that we are, therefore, misunderstood. Nonsense—the apotheosis of conceit! The misunderstanding is *with* ourselves, not about ourselves. No person is so utterly different from any other that he is a puzzle to wise physicians, or psychologists. Particularly is this true of these very cases that we have under consideration here.

And, says Doctor Sidis, quoting an Oriental sage: “‘More people die of ambition than of disease.’ Ambition is a result of the impulse of self-preservation, the desire to survive in the competitive struggle. It is all right, if we do not let it become an obsession. Its reverse is the fear of failure. All of us would be better off if we would do our work for the satisfaction of doing it as well as possible, instead of with the fear of not getting some personal advantage.”

COURAGE

No one doubts that courage is a quality that may be cultivated. And, conversely,

fears and worries may just as surely be exaggerated by nurturing. And it may be said in a general way that prolonged meditation upon either one of these subjects tends to enhance them. That is, if one has a hazardous task to perform, he may increase his courage for undertaking it by thinking and dwelling upon it. The danger loses something of its menace by association—an indifference bred by familiarity. And almost every one knows from experience that if one is fearful or worried about something, the fear and worry increase by brooding over it. A minor worry of the morning will assume a major importance by evening and be actually frightful by midnight. Which suggests that the sensible person will dwell on courageous things, and put troubles out of his thoughts as much as possible.

COURAGE OF FEAR

There is such a thing as the courage of fear, contradictory as this may seem. It sometimes happens that mental fears long enough continued react in just the opposite

manner from the one naturally expected. For example, a young actress was constantly intimidated by an older one on the same stage who was intensely jealous of her young rival's success. In order to accomplish her professional failure the older actress used every possible fear-inspiring method to break the courage and spirit of the younger one. When this malicious purpose was nearly accomplished, the young actress suddenly turned about with a resentment and determined sort of courage which completely abolished her fear of failure and almost at once established the splendid courage which quickly resulted in placing her among the very foremost of her profession.

In private life one often observes this same sort of thing. A child constantly imposed on by an unjust, complaining parent will often, if he has any spirit, at last turn and assert himself. Such a resentment may show itself in running away from home, or in a general insubordination, which unfortunately is often misunderstood by his elders and punished until at last his spirit

is broken and the influence of the parent is permanently lost. Yet sometimes the *courage of fear* comes to the rescue, and the child succeeds in living a perhaps stunted but, nevertheless, independent existence. Many an unwise, uncontrolled parent richly deserves the loss of affection and obedience which they imagine, with a strange sense of perverse reasoning, is naturally due them by the mere accidental and rather unimportant fact that he or she happens to be a parent. Obligations of parents are far greater than those of children, a point which, strangely enough, seems to be rather seldom appreciated, even in this unpuritanical age.

This same sort of "defense reaction" against fear is often seen in a husband or wife who is imposed on by an unfair, nagging, or positively cruel partner. A domineering husband may entirely crush the courage and spirit of a wife whose nature is far superior, but less aggressive, than that of her mate. Or such a wife may at last experience the *courage of fear* and es-

tablish her rights either as an equal partner, or as a once more free human being, with the privileges of ordinary self-expression again established.

Nagging women have also much to account for. Such women who, without exception, are always open to far more criticism than their domestic victims, often entirely ruin a naturally generous, kind and indulgent husband, changing his disposition into one of pettiness, grouchiness, positive ill-temper, or perhaps into one of a depressed, spiritless, submissive emptiness. He becomes, in fact, a sort of timorous human hermit crab. But, on the other hand, if such a man possesses health, mental vigor and moral courage, he, too, may at last acquire the *courage of fear* and assert and maintain his normal domestic functions or, where that appears a futile attempt, seek a permanent change of domestic atmosphere.

The nagging woman is abnormal. Such women, in the main, are victims of a bad heredity which has perhaps been nurtured in a worse environment.

This courage of fear is worthy of serious attention, for without it many a human life is crushed and ruined. Conventional, platitudinous maxims about patience, charity, long suffering, and the like, do not apply here. What is required is the courage to face unpleasant realities, control them if possible, but if this fails, a refusal to bow down to a hopeless fate in the form of some unfortunate but unconquerable human tyrant, or some no less despotic inanimate form of oppression.

THE COURAGE OF POSSESSION

The "courage of possession," as it has been called—the confidence that comes with the knowledge of power—is proverbial. Everything else being equal, the person who possesses physical strength will have more courage than the weakling. This is an illustration of the courage of possession. And while it does not follow that all strong persons are courageous and all weak persons cowardly by any means, there is nevertheless a general trend in that direction.

Moreover, physical unfitness in a person naturally strong tends to reduce his fighting courage. This effect is often seen in athletes who are not in condition. The untrained athlete entering into a contest shows a lack of courage as well as a lack of physical ability, just as the same athlete when well trained will exhibit the highest type of dogged courage. It is really the moral support given by the knowledge of possession.

An illustration of this courage of possession is the story of a meagerly paid preacher in a rural community who regularly, on each Saturday evening, borrowed a ten-dollar bill from one of his well-to-do parishioners, which he just as regularly returned to his benefactor early Monday morning. After this had occurred several times the curiosity of the parishioner was excited. So, on the following Saturday evening he asked the worthy pastor why it was he borrowed the money each Saturday evening and invariably returned the same bill on Monday morning.

"It is a perfectly simple matter of psychology," the minister explained. "It is very difficult to have courage when one's pocket is empty—and preachers' pockets are usually so. But when one has money in his pocket! Ah! Then he is indeed a fighting man! With money in my pocket I feel the courage to preach the Gospel as it should be preached—I can look every man in the eye, unafraid, and talk to him as a man. For I, too, am rich! My knowledge of the Gospel gives me a certain kind of courage; my physical fitness helps in a measure; but the wealth in my pocket is the philosophers' stone which raises my courage to its highest fighting level."

Thus the minister, in this crude practical manner, voiced a fundamental truth that has been expressed throughout the ages in various ways. "Be prepared" is simply another way of saying that you will then have the courage of possession. Without it the "yellow streak" which is present in varying widths in all of us is more difficult to hold in control.

Napoleon said that in all his experience he had known but one man who had "two o'clock in the morning courage." That is, the man who, roused from sleep at two o'clock in the morning when the vital forces are very low and when all aggressive instincts are relaxed, will have the same type of cold-blooded nerve as he would at any other period of the day. The man referred to was Marshal Ney. And Napoleon himself had this type of courage so inherent that, even when taken unawares—before pride, or reason, or knowledge of possession, could assert themselves—it would exhibit itself instantly, and without hesitation. The senseless stampede of the mob exemplifies the antithesis of this.

No one doubts that any champion athlete must possess a high degree of courage. The title itself vouches for this. Yet there are varying degrees of this quality even among champions, and in some conspicuous instances the "knowledge of possession" has been a most dominant factor. There have been instances in championship contests

when the title holder has been called upon to defend his laurels at a time when he was unprepared and out of condition. And it has happened more than once in these circumstances that a hitherto apparently fearless athlete has shown a pitiful lack of that quality of ultimate courage which won him the title. Such a man has not the "two o'clock in the morning courage" of Napoleon. But this is no reflection on the athlete, but rather a compliment to his intelligence. For it appears that such athletes are usually men of rather superior intellect, not merely men of brute force, who realize the possible consequences of their lack of possession of their usual fighting form.

There is, of course, a moral courage of possession, no less than a physical one. And this type of courage is enhanced by a knowledge of ourselves and a mastery of our natures.

"I will fear no evil" has come to have a significance greater than of old. For evils are legion; and to rise above them requires not only faith but knowledge. The courage

of possession is here the courage of knowledge in its highest sense, a knowledge which not only furnishes "the religion of a sensible man," but the courage to accept the life of every day with all its problems, disappointments and disillusionments and yet be a man.

THE REMEDY

Now what is the remedy for these many every-day fears and worries? There is a remedy and a simple one, but it is not easily applied. The outstanding reason for its difficulty of application is because it is a self-applied remedy. It is one in which the individual must reason with himself as though he were reasoning about another person—a most difficult thing to do. He must treat his fears and worries impersonally, take them up and examine them as though they were those of another person, and try to be guided by the same sort of advice that he would give another person.

Needless to say, the average person will not be able to do this successfully without assistance. First of all, he can not deter-

mine accurately whether or not his fears, particularly as regards health, are well founded. He must have an adviser, and helper, and in choosing this helper he must exercise the very acme of good judgment. Let him make the mistake of falling into the hands of a charlatan, or of a person as ignorant as himself, and the results are sure to be disastrous. It would be a case of the blind leading the blind into almost certain calamity.

And here is where the wise old family physician, the sympathetic specialist, the broad-minded and experienced preacher of the Gospel, or the common-sense friend and neighbor, may prove the greatest benefactor. And, curiously enough, the mere telling of one's troubles to one's trusted friend or adviser is always helpful. There seems to be an outlet to pent-up emotions, an actual release of nerve tension, in this sort of confession. If the confidant is a well-chosen physician, who can help to explain away any physical doubts or fears, uncover the source of mental conflict and relieve his

patient of heavy nervous burdens, then the road to speedy recovery has, indeed, been thrown wide open.

Bear in mind always that very few realities are as bad as anticipation paints them; that most of our physical and mental ailments are really exaggerated fear-products which recede with knowledge and self-discipline. A firm belief in the power to control these apprehensions is always rewarded with a constantly increased power. In short, the intelligent determination to conquer fear and worry always places us well on the road to accomplish this conquest.

PART TWO

CHAPTER V

DREAMS, FEARS AND THE MODERN DREAM DOCTOR

LONG before the dawn of history, and ever since that time, the subject of dreams has interested all humanity. To the average person there is a superstitious fascination about them. And even the most clear-headed and logical thinker finds something awesome in this strange mental activity of his sleep.

The fact that in our dreams we delve back and unearth the forgotten incidents in our past lives, often reviving these incidents with the most vivid accuracy, offers proof that there are certain portions of our minds where forgotten, or almost forgotten, memories are in a sense kept in storage. All they need to be brought back to memory is the proper association of ideas.

But, of course, dreams are not the only

means by which the existence of this "unconscious" mind is shown. Frequently it happens that some incident in our lives during our most active waking moments revives memories that have been dormant for years. And "dormant" is, by the way, a much better expression than "unconscious" memories. For example, the visit of any person to his childhood home that he has not seen for years will revive, by association, many memories that perhaps never would otherwise have been resuscitated, except possibly in dreams. Yet, even in dreams, most of these would have been lost, suggesting the almost inconceivable number of dormant memories that crowd our minds, awaiting only the right stimulus or suggestion to be revived. The number of childhood incidents that appear in dreams at one time or another is indeed amazing.

There is nothing new or original in this association of dreams with what we sometimes call the subconscious or less conscious mind. The people of ancient times, and those in the Middle Ages, as well as all peo-

ple in modern civilization, have tried to explain this curious phenomenon according to their individual superstitious, scientific, or plain common-sense trend of mind. But recently the subject has been brought conspicuously into the limelight in the theories of Sigmund Freud. Or, perhaps more accurately, the limelight has seemed peculiarly brilliant from the fact that "Freudianism" had the good fortune to become a "fad," which assured it of at least more than a passing moment of the public attention.

Needless to say, it is not possible in this book, or in a book several times its size for that matter, to picture in detail the ins and outs of Freudianism. But its main tenets, or essentials, may be expressed in the statement that "there is a great part of the mind of which we are unconscious, and which, nevertheless, has an enormous influence upon our thoughts, feelings and actions, and which is especially active as a cause of dreams." And it should be added that in Freud's opinion a very large proportion of

these thoughts have fundamentally to do with the sexual life in one way or another.

It is Freud's contention, also, that dreams usually indicate a wish fulfillment. That is, if we wish for a thing very much, even if it is a thing which conscience, or the conventions, or the laws forbid, we are likely to express that wish in our dreams. And, here again, there can be no quarrel with the dream interpreter, as almost any person of ordinary intelligence can testify from his own experiences. As a child you have wished to run away from home and be an Indian, or a brakeman, or an actress, or a great singer, and have dreamed about that; you have day-dreamed about this wish or that wish, some with the consent of your conscience, some against it, and have had the same wistful dreams in your sleeping hours. Dreams do, no doubt, often represent an unsatisfied day wish. So there need be no great disagreement on this particular point with Freud, any more than with the host of philosophers who have made the same observations throughout the ages.

FREUDIANISM AND DREAMS

The real quarrel comes when we reach the Freudian assertion that most of our dreams represent a sexual wish, and the fact that in order to make this theory hold water he interprets all manner of symbols as meaning the things he wishes them to mean. The flaw in this argument is obvious. Different interpreters will give different meanings to certain symbols; and each interpreter is secure in his decision, since in most instances there is no way of either proving or disproving his conclusions.

When we think of the countless things that pass through our minds in the course of a single day,—reflect that during every second, or fraction of second, of our waking hours the brain cells are bombarded with stimuli, many of which do not reach the center of consciousness, it is easy to conceive that this subconscious activity does not cease with sleep.

When this process is active enough it becomes a dream reality. Moreover, our night dreams, like our day-dreams, will often

dwell upon those things in which we are most interested. And since we are governed so largely by fears of one kind or another it follows that our dreams, like our thoughts, will often be filled with fears, interspersed with wishes, hopes, pleasures, and all manner of realities.

"Perhaps the most striking characteristic of our dreams," says Professor Woodworth, "is their seeming reality while they last. They seem real in spite of their incongruity, because of the absence of *critical ability* during sleep. In waking life, when the sight of one object reminds me of another and calls up an image of that other, I know that the image is an image, and I know that I have thought of two different things. When I sleep, the recall by association occurs, but the image is forthwith accepted as real, and thus things from different sources get together in the same dream scene. . . ."

"We are not mentally active enough in sleep to hold our images apart. Associative recall, with blending of the recalled ma-

terial, and with entire absence of criticism, describes the process of dreaming."

The dream is only a response to some sort of a stimulus. This stimulus may be a sound, or a pain, or a taste, or a touch, or "a train of thoughts and images."

NO MYSTERY IN DREAMS

Of course, when one stops to think about it, there is not one jot more of mystery about our sleeping thoughts than about our waking ones. Sometimes we dream of highly important things, and again of trivialities—just as our thoughts go caroming from one subject to another as we walk along the street, scarcely realizing that we are really thinking at all. That dreams should be mostly absurd and incongruous, we should expect, because, as just said, the critical faculty of the mind is nearly, or quite, absent, according as we are in a light or deep sleep. There is, of course, no mystery about dreams. But people of all ages, including our own, often insist on a mysterious interpretation of them.

Another Freudian conception is that we tend to repress and forget disagreeable things, and remember only the pleasant ones—not only tend to repress and forget, but do very often actually forget them. And so, according to this theory, a most distressing and unpleasant event may be completely eliminated from consciousness, but buried in our minds as an “irritating splinter,” possibly influencing our entire scheme of deportment, and yet in a manner absolutely unknown to us. To complete the cycle of this theory, it is held by the ultra-extreme psycho-analysts that when the dream interpreter digs out this offending splinter by explaining the situation to the person in whose mind he has found it, the mere explaining cures the patient of the ills which were caused by the mental splinter, just as the removal of a more tangible splinter in the flesh will result in a physical cure.

FREUDIANISM OVERDONE

It is a pretty theory. But it is really only a roundabout way of saying that although

we bury our fears or desires, our subconscious mind does not forget them. When the dream interpreter digs them out and exhibits them he stimulates our courage to meet and resist them. They are told then, anyhow, and told fears and wishes are always more easily resisted than secret ones. But let us consider some of the salient points a little more fully. Let us judge this by our own individual experiences, which, after all, are the only safe bases by which an intelligent individual may judge such things. You will recall at once, as you read these lines, that the things most vividly burned into your memory are the unpleasant ones. The more bitterly unpleasant they were, the more deeply are they burned in—precisely opposite to the condition assumed in our Freudian dream theory.

To be sure, there are many things that we remember with a thrill; but there are many, many more that we recall with a pang. There are two conditions, however, in which a most impressive thing, such as a disaster or a disagreeable experience, may

be forgotten. One of these is during early childhood, before the age of conscious memory is much developed; and the other is when one is in an abnormal state of mind, as in insanity. And in this connection we should bear in mind that a very high proportion of the Freudian cases are in some manner abnormal. Also, that when these theories are applied to the average nervously well-balanced person, they frequently fail to function. Hence the dissension between the Freudian and anti-Freudian votaries.

Any normal and reasonably intelligent adult person is capable of judging these things from his own experiences. These endless experiences teach him that anything which is of sufficiently disagreeable importance to influence his entire life and deportment can not be buried and forgotten. Would that it were so! There are many soul-rending experiences that we would give our very lives to forget.

Freud greatly overdoes the "unconscious" idea. We think Woodworth is right in saying that suppressed wishes and fears are

usually not so unconscious as he describes them; that they are unavowed, unnamed, unanalyzed, but *conscious* for all that. "It is not so much the unconscious wish that finds outlet in dreams and day-dreams, as the *unsatisfied* wish, which may be perfectly conscious."

In attempting, as Freud does, to interpret dreams from the almost exclusively sexual basis, his conception of the motives of human life seem strangely incomplete. But, in appearing to dissent from much of the Freudian theory, we would not wish to be understood as denying the tendency to repress instead of meeting important life experiences on the part of many, if not most of us. We do not object to the theory that dreams do often give a cue to unmet problems, nor deny that in many persons unmet and, therefore, unsolved conflicts which develop in life do tend to come to light in new and often unrecognized forms. Memory and attention often need some aid through some special association of ideas. And courage is needed to face half-forgotten or

unacknowledged things so as to deal with them once and for all time. Timid, indecisive action and the mental camouflaging of disagreeable and painful experiences do, no doubt, in many cases find an outlet in such seemingly unrelated things as hysteria, exhaustion, ill-temper, nervous habits, peculiarities of memory, slips of speech, or even in criminal acts such as kleptomania and pyromania.

Our only contention is that no very unusual, weird, mystical or complicated methods are required for uncovering our less conscious or more often deliberately submerged mental lives. Consciousness implies *attention*. Those things which the Freudian says are in the subconscious or unconscious mind are, in reality, merely those things to which we do not give attention. They may be in our *marginal* consciousness and need the proper association of ideas to bring them to the center of attention again.

That everybody needs to learn how to meet life exactly as he finds it is no new thought. This is only another way of say-

ing what John Burroughs expresses in his little book, *Accepting the Universe*, a book which should be on the reading table of every thinking person. This kind of knowledge is embodied in the principles of all modern child training, in the newer and happier interpretations of religion, and is at the very root of modern scientific mental therapeutics. Fears are only the ghosts of unmet or misunderstood life experiences, and much of what is rather indefinitely called conflict, repression and complex, is nothing more than these misunderstood, unmet experiences of life.

Much of the content of our religious and social training is of a highly artificial nature and tends to establish all sorts of unnecessary mental conflicts. Fortunately, life to-day presents many compensations. Never before, so far as we know, have its realities been so fully discussed and perfectly understood. And all this leads to more successfully meeting these realities bravely and intelligently, rather than to dreaming over illusions, struggling for un-

realizable ideals, practising various forms of self-condemnation, and to the burying of ghosts in our mental graveyards.

Life, to-day, is in many ways more wholesome, if less ideal, than that of yesterday. It is certainly possible to face it more intelligently.

PHYSICAL BASIS OF FANTASTIC DREAM

Frequently there is a physical basis for fantastic dreams, as every one can testify who has eaten indiscreetly or inopportunately. Yet such dreams are not constant either in their cause or effect, and should be regarded as incidentals in the intellectual life, just as the indiscretion in eating is an incident in the physical life. But, of course, if such indiscretions are practised often enough so that they become something more than mere incidents, and as a result there are constantly recurring bad dreams, the cause is apparent and the remedy obvious. And, just as such dreams may be the result of bad physical hygiene, so also they may be the result of bad mental hygiene.

The person who has had bad day-dreams, that is, the one who dwells upon morbid things, or harmful things, or fear inspiring things to an unusual extent, is almost certain to have unpleasant night dreams. Here again the remedy suggests itself. A more optimistic view of things during our waking hours will result in a happier type of dreams, which simply emphasizes the point that, after all, night dreams are usually little more significant than day-dreams when subjected to common-sense analysis.

In this connection we must not overlook the possibility that morbid tendencies of thought may be due directly to some physical maladjustment. Pessimism is usually pathological; optimism is normal. And so, when pessimism and morbidness assert themselves constantly, it is a sure indication that something is wrong physically. Quite likely it is some obscure disturbance of the endocrines,—the ductless glands, which play such an important rôle in our lives, and of which a great deal more will be said in another place. You should be very sure that

there is not some physical basis for your dreams before placing the blame on your mental mechanism. Perhaps the trouble is in your abdomen, not in your cranium.

Undoubtedly dreams frequently do bring out things that have been repressed or almost completely forgotten. But this merely emphasizes the fact that life is filled with a series of repressions or lightly registered impressions. Only the relatively important events stimulate our full consciousness and attention.

One should not get the idea, however, that repressed things are necessarily harmful. Indeed, if, as is supposed, these lost experiences produce a turning away from what is painful, then mostly they are helpful. The repression or "forgetting" of a fear becomes harmful, however, when it represents an unwillingness or inability to meet a situation which should be met and settled. Such repressions may be particularly harmful to certain types of persons, but almost invariably such persons are of the neurotic type, with a naturally morbid or apprehensive

trend of mind. And in such cases, as in many others, great relief is found in relating these repressions to some person, whether such repressions have been manifested as dreams by night or worries by day. Indeed, as was pointed out, this is one of the curative elements in the Freudian treatment. Thus, in Freud's opinion, the relieving of the emotional experience is a means of working off excessive emotions—"a kind of catharsis of the emotions," as McDougall expresses it.

This conception requires no deep knowledge of science or psychology, except the every-day kind of observation. It is a common subject of jest in the vernacular of the street that "telling your troubles" to somebody relieves your mind—lessens your fears, if you please. Indeed, this kind of gossip constitutes a high percentage of all conversations the world over. Thus, in a way, the Freudian psychologist has simply glorified and somewhat mysticized a bit of popular knowledge. Professor Dunlap of Johns Hopkins University says that Freud-

ianism is indeed only a new and somewhat thinly disguised form of mysticism.

This mental catharsis has been jestingly expressed in a thousand different ways. "I have troubles of my own, don't mention yours;" or, "Tell it to a policeman;" or, again, the familiar piece of advice to, "Tell it and get it out of your system." And, to illustrate how useful this telling is, you need simply recall experiences of your own at one time or another in which you felt that you "just simply must tell it" to some one—and have experienced a great relief when you have done so. That is, you have relieved the tension of repression.

This sort of thing is fundamentally a part of our every-day knowledge. It is proverbial that even the criminal, to relieve his mental tension, often relates the story of his crime, even when he knows that such an admission may hang him. It is the price of relief from a type of mental fear that is unendurable.

WISHES AND REPRESSION

In a way, many of our wishes are tempered with corresponding vague repressions. The great mass of these are scarcely realized—the content of the half-conscious mind. Yet they occur and recur constantly.

For example, a limousine passes us and our semi-conscious mind registers the wish that we possessed it; and instantly the “censor” of circumstances represses the wish. We read a charming bit of writing and instinctively wish that we had written it. We feel jealous of another’s success. The man of wonderful physique or intellectual accomplishment excites our envy; and so on and on throughout the day. Yet, these desires and repressions follow one another with such rapidity and are thus so inconsequential that we hardly realize their existence. But if they are sufficiently important to excite real fear, envy, or jealousy, they will then have reached a stage of dangerous tangibility. For, of course, both envy and jealousy are only an excess of badly controlled but perfectly natural emotions.

Many of these wishes do come out in dreams, and we do sometimes realize a sense of satisfaction in dream wish-fulfillments. Often the wish gratified in the dream is one that has been left unsatisfied in the daytime.

But, from the content of many dreams, it would appear that fear is quite as important an element as a wish. Indeed, the fear may be the father of the wish; and if we accept Freud's name of "Censor" for the faculty which controls our repressions, and accept also his belief that this Censor is a sleepy-head who quits the job and dozes whenever we do, we shall readily understand why our fears and desires seem so pronounced in our dreams. It is simply another way of saying that in our sleep we give imagination a free rein so that it rushes about without much direction; whereas, in our waking moments there is judgment, or common sense, or an intelligent "Censor," if you choose that term, which permits us to direct and control, and keep within bounds these undesirable flights of the imagination. And,

since our lives are so largely bound up with hopes, we find that we are far more apt to build ideals and air castles by day and far more likely to tear them down in our dreams. That is, our fears and sordid wishes come out of their dungeons by night because our Freudian watch-dog Censor is, like ourselves, asleep and off his guard at that time.

AN OLD IDEA IN A NEW FORM

Now, this is all a very attractive theory, and, of course, there is a germ of truth in the idea. But it is really of no consequence whether you regard the repressive faculty simply as a faculty or as a blue-coated, policeman-like personality called "Censor." We know, and people have known for ages, that the mind is a jumble of conflicts—of fears and desires—and that one of the products of all this is the fantastic dream.

The idea that we are constantly "putting evil thoughts behind us" is an ancient one, and Freud's picturesque name "Censor" simply crystallizes into a terse term this old

idea. It has at various times been more loosely referred to as a mental "balance wheel" or "governor," although these terms have not quite the same definite shade of meaning. Nevertheless, there is no very great difference in the general conception of this mental quality.

However, regardless of the name, there is no question that mental deportment is governed by some sort of moral monitor in normal individuals while awake. Also, that during sleep, and in abnormal persons while awake, this monitor relaxes vigilance and permits the imagination to run riot—and, sometimes, amuck. We see this in the babblings of the patient going under the influence of ether, when he says silly, vulgar or meaningless things. Or, still more, in the astounding condition of actual insanity, in which naturally refined, cultured women and men lapse into unspeakable vulgarity.

Some psychologists maintain that much of insanity is caused by repressions and that under proper mental treatment by psycho-analytic methods, cures are possible. One

of the chief faults of this theory, however, is the belief that we are dealing with a single factor when, as a matter of fact, any form of mental unbalance probably comprises within itself a great many factors, some, and probably most of which, are purely physical.

Individuals requiring psycho-analytic methods of treatment must ordinarily learn to understand that they should live within their own particular limitations, physical and mental, and learn to meet their mental problems sensibly. And it is in this new view of physical and mental hygiene that much of the new hope of the present lies, whether it is a matter of mere "nerves" or of actual insanity.

THE MODERN DREAM DOCTOR

We know that recent events frequently excite our dreams about those events, and these are often interspersed with occurrences which happened in our early lives. But frequently the explanation of these dreams by the dream-interpreter fills us

with admiration, without entirely convincing us of the correctness of his conclusions. For instance, here is an example cited by Professor Valentine in his little book on *Dreams of the Unconscious*:

“A patient of Dr. Ernest Jones, a man of thirty-seven, dreamed that he was being attacked by a man who was armed with a number of sharp weapons; the assailant wore a dark mustache. The dreamer struggled and succeeded in inflicting a skin wound on his opponent’s left hand. The name Charles seemed to be related to the man, though not so definitely as if it were his name. The man then changed into a fierce dog, which the dreamer succeeded in vanquishing by forcibly tearing his jaws apart so as to split his head in two.

“The patient was astonished at his dream, being himself a most peaceable man. He was asked to say what was suggested by the name Charles. The word recalled several men of that name: first, a Doctor Charles Stuart, who was a dentist, and had a week before extracted a tooth from the mouth of

the patient's wife, in his presence. The dentist, however, wore a beard, and the incident of tooth-extraction hardly seemed to account for the intense fear, the revengeful biting of the hand, and the tearing of the jaws of the dog.

"Doctor Jones, therefore, asked for other associations. The name now recalled the Stuart kings, and then the former family doctor named Stuart Rankings, who had died when the patient was only nine years old. Finally, there came to mind 'a very painful scene, previously forgotten, in which the doctor had roughly extracted two teeth from the terror-stricken patient, after forcibly gagging his mouth open; before he could accomplish this, the doctor had had his left hand badly bitten. The date of this occurrence could, from extrinsic evidence, be referred to the patient's fifth year.' Further analysis made it clear that the dream thoughts were all connected with this, to the child, terrifying experience, and the dream itself was accompanied by intense fear. 'The assailant in the dream,' concludes Doc-

tor Jones, 'was no other than the doctor whose treatment of the patient was, nearly thirty years after his death, thus fearfully avenged in the dream. The play on his name, Stuart Rankings ('Rank-kings') which enabled him to become identified first with the Stuart King Charles, is quite characteristic of the play upon words so frequent in dreams.

"The symbolizing of the doctor by the dog is explained by the fact that he was a noted dog fancier, and had given the patient a fine collie; also, he had led a very irregular life, and the patient recalled that he had often heard his father refer to him as a 'gay dog.' "

We have given this dream-interpretation in detail as an example of what a man of science and imagination can find in a dream when he really sets his mind to it. A gypsy could do no more!

THE EFFECTS OF WISHES AND REPRESSIONS

Since our whole lives are made up of wishes and repressions, conscious, half-con-

scious, and possibly unconscious, it seems evident that any very serious effect must be of an unusual character. Or, perhaps we should be getting nearer the truth, if we say that any person who is seriously affected by such a repression is usually of unstable mental make-up. In practise this last assumption is borne out by the fact that persons showing the evil effects of repressions are almost without exception of the emotionally unstable type.

We should never forget that practically every individual is subjected to all manner of mental strains and turbulations. And the fact that one person breaks under the strain while another does not, is not evidence that one has been more sorely afflicted than the other, but simply that there was a difference in the inherent stability of the individuals. In terrible disasters, such as the sinking of a ship at sea, a great number of individuals are subjected to the same cause of mental strain. But only a very small percentage succumb, as was well demonstrated during the war. The same is true of the

stress of warfare in general, and there is a pretty generally accepted belief that most of those who show mental effects from such stress are the emotionally unstable ones. Moreover, the basis of this emotional upset is fear.

Now, there is very good reason for believing that many of these unstable persons are relieved, and possibly have serious mental catastrophes averted, by giving vent to their repressed fears. If, as is evident, a certain relief is felt even by the most stable person by "telling it" to some person—really having some one share the burden, as it were—then surely there need be no question that in less stable persons grave dangers may be averted by a similar process. Indeed, it was this position of "trouble sharer" that made the old-time family physician the helpful personage he was. And possibly this same quality may revive this fine old type of lovable doctor when the next swing of fashion's pendulum brings the family physician again into his own.

SHELL-SHOCK AND DEFENSE REACTIONS

"Shell-shock" during the late war was frequently nothing more than a more or less unconscious attempt creditably to escape from an unendurable situation. Fear dominated the situation. Pride and social custom prevented the individual from acknowledging his fear, so his only relief could be found in escape through shell-shock. In this way the victim of fear "saved his face." A complete explanation of the situation to the patient, including the fact that *every one* is afraid, and the *repression* of this instinct is unnecessary; but that on the other hand a free discussion of it is desirable, often resulted in a cure and a protection against future attacks.

Such cases in some respects represent an "inferiority complex," which may sometimes be relieved by a confession. It must be admitted, however, that most shell-shocked soldiers, as well as people who suffer from other forms of mental shock, are not so easily cured nor so easily protected. In many instances they are naturally un-

stable. So that the direct fear element acts upon an already badly organized nervous mechanism, which required much re-education for any permanent cure.

There is no reason to believe that psychoanalysis, dream interpretation, suggestion, or any other mental method taken alone often permanently cures any case of nervous trouble. The patient must ordinarily learn to re-educate his whole manner of mental life and practise in a wholesome manner such newly acquired methods all the rest of his days. The much heralded but really very old methods of Coué act well for a time in these functional nervous disorders. But like other half-truths, suggestion alone is not effective or permanent in its effects on many cases.

SUBLIMATION

There is another method of relieving the tension of harmful repressions that is particularly emphasized by Freud in what he terms "sublimation." Sublimation, in the Freudian sense, is the provision for the out-

let of an impulse, whereby a substitute outlet takes the place of the original one. The sex impulse is specially susceptible to this sort of thing, according to Freud. Thus, when the suddenly widowed woman devotes herself to intense celestial worship to the exclusion of her natural sex instincts, she is thought to have "sublimated" the normal instinct or impulse.

On the other hand, "the elderly lady without children, who finds some satisfaction for her disappointed maternal instinct in caring for her pet dogs, would afford an example of sublimation, but for the fact that the impulse is used at a lower rather than a higher level; hence we would speak here only of 'displacement' of the impulse and feeling." From all of which it appears that the difference is determined largely by the level at which the original instinct is placed.

But, in any event, it has never been clearly established that a normal sex impulse can be successfully sublimated, or displaced through any form of substitution; whereas, on the other hand, it is pretty generally con-

ceded that persons who have apparently succeeded in doing this are often dangerously near the border-line of instability. There is a limit to how much nature will permit tampering with her long-cherished mechanisms. The old maid with her cats, the fanatic with his crescent or his crucifix and the half-developed girl with her devout hero worship, are all undoubtedly "sublimating" some instinctive desires. But certainly most of them are treading a narrow path along the chasm of mental unsoundness.

It is the vague recognition of this that has led to the popular belief that marriage is the proper remedy for the peculiar type of love-lorn girl. Yet, practise proves this to be usually a fallacy. Apparently there is something more fundamentally wrong with such persons, and more comprehensive than the ordinary conception of sex repression. Indeed, neurologists know that the obvious source of the attempted sublimation or substitution in such cases is only one of many units of a great mental complexity which is built around a general mental instability.

SUMMARY AND APPLICATION

The Freudian theory of repressions of experiences which are disagreeable or actually intolerable is no new one. Its method of statement, however, is new. Much of this theory belongs in the realm of mysticism instead of scientific psychology. Properly interpreted, this theory is useful in attracting our attention to the fact that life experiences which are misinterpreted or improperly met or unsolved, and which we tend to force into the so-called subconscious mind, have many kinds of harmful results.

Just how repressed experiences cause nervous or behavior peculiarities we do not know. It is clear, however, that much of our lives is profoundly influenced by those ideas which are not present in clear consciousness but, as the Freudians would say, reside in our subconscious minds. Various methods have been employed to bring up to clear consciousness the various repressions in order that they be met and disposed of. All of these methods depend in the long run on association of ideas. That forgotten ex-

periences may make themselves known in dreams or in hypnotic states or during the conditions produced by certain psychoanalysts in one way or another is undoubtedly a fact. But no very complicated or mystical methods are necessary for this purpose. What one really attempts to do is to place the mind in a receptive state in which it is undisturbed by outside influences. In such a state, by the use of proper suggestions, a particular association of ideas may often bring to clear consciousness the "forgotten" but harmful repression. It can then be met, explained and solved.

Childhood is the period when experiences are least understood and when complexes and repressions are most likely to occur. For this reason wholesome training is most useful. The child needs to learn how to adjust himself to real life, instead of living in a realm of fantasy. This is the period when *fears* are most often encountered and repressed as misunderstood experiences. That many of such fears should be of a sexual nature is, of course, most natural, unless they are explained according to the child's

age, experience and intelligence. As Doctor White has said: "An instinct so complex as the sexual instinct can not come forth instantly and full blown at the period of puberty. . . . It must have developed from small beginnings." But the sexuality of the child has always been avoided, or referred to as "quite an impossible and unthinkable assumption." The child must be so taught, therefore, that he will develop with freedom from sexual fears and repressions which so often spoil the happiness of childhood and cause much of the misery of early adult life. In the education of children there are two aspects, the repressive and developing; but unfortunately it is the repressive side which has been stressed most. And, while repressions of some natural instincts are, of course, necessary, it often happens that many repressions are due to fear, ignorance or shame, and result in many forms of unhappy character faults.

A proper understanding of our instincts and of the usual life-experiences as they come to us at different periods, our wishes, ambitions, passions, and the like, will large-

ly prevent abnormal repressions and aid us in successfully adjusting ourselves to a life of realities instead of one of morbid fantasy.

The well balanced, well informed person need never resort to mystery, magic, superstition or common charlatanism for aid in solving his serious emotional problems, or in curing his unhappy nervous disorders. There are other less fortunate persons, however, who do not know that many of their symptoms are simply an expression of their fears, or who will not admit it. By the psychoanalytic method they are made aware of their difficulty, or are forced to admit it. In effect it says: "Your yellow streak is getting the best of you. Brace up, man, and get hold of yourself. You are no more scared than the rest of us, only you have let yourself show it more."

And this kind of talk stimulates the individual so that his courage does rise to the occasion. More than likely it stimulates his "glands of courage" to produce this effect, a condition that will be discussed more fully in the chapter dealing with these important organs.

CHAPTER VI

FROM FREUD TO COUÉ

SINCE the beginning of time the most miraculous cures recorded are those brought about by mental suggestion. The method is old, even though the name is of comparatively recent origin. But regardless of method—whether the cure was wrought by a Greek oracle, or a Roman shrine, in response to the magic touch of a mediæval king, the command of a Mesmer, the “free association” of a Freud, the mysticism of an Eddy, or the “autosuggestion” of a Coué—whatever the intermediary vehicle employed, the mental mechanism of the cure has been practically identical in all cases.

MENTAL SUGGESTION

Every age, and each generation, has had its particular variety of thought suggester; and every age has given its own explanation of just what this miracle working thought-

process is. But the essence of this thought in whatever age has been this: that the mind exercises a power and control over the organs of the body to such a degree that even apparently serious ailments may be cured merely by the process of properly directed thinking.

No reasonable person can doubt that there is a great element of truth in this idea. All of us in our own lives have had practical illustrations of this remarkable power of the mind over the bodily functions. Thus, it is an ancient observation that the state of mind influences digestion. The classic example of the old medical writers was this: A person in the midst of an enjoyable meal, with keen appetite and relish, receives distressingly bad news. Instantly all appetite leaves him, and the processes of digestion are checked for the time being almost as completely as by death itself. The intangible mental effect is transformed into a perfectly tangible physiological process whereby the mechanical processes of digestion are stopped. Certainly, there could be no clear-

er demonstration of the power of the conscious mind over normally unconscious processes.

Another example of the mental control of bodily functions is that of the organs of generation. Nothing more clearly establishes the influence of the subconscious and conscious mind over physical functions and organs. And if these two important functions with their controlling organs are influenced directly, in health and in disease by the action of the mind, why not others? Certainly it is reasonable to suppose that all of the other organs are under similar control.

Moreover, this fact seems to have been known to groups of persons in every part of the world since the dawn of civilization. There has been little difference of opinion as to its existence from the time of the Pharaohs, down to the present, as evidenced by the recent popular stampede to witness such cures as those of the "Miracle Man" of Hollywood. Whatever divergence of opinion has arisen centers about two essential points: The question as to just what dis-

eases are curable; and the question as to the best method of applying the mental process of healing—psychotherapy, as it is known in modern medicine.

MIRACULOUS CURES

As was said a moment ago, every one knows that seemingly miraculous cures are sometimes effected through the process of mental suggestion, combined with autosuggestion, or autoassimilation, as Emile Coué prefers to term it. Yet it is only recently that this old, old form of therapy could be plausibly explained by science. Many explanations have been offered, of course, and many doctors have used mental therapy, sometimes unconsciously, with excellent results. Yet until recently the wisest physician could not explain precisely why he got those results, although to-day he believes he has found the secret in the ductless glands.

He can, however, explain why even a very persistent use of the Coué "rosary" fails to do for malaria what quinine will do. For malaria is caused by the activities of a little

animal in the blood which does not cease work at the dictates of autosuggestion, but does cease in the presence of quinine.

After all, it is the result, not the scientific explanation, that interests the ailing person. But the one very vital thing that interests us here is that a new "faith healer," Emile Coué, has emerged from war-torn France, and that his virile methods and treatment are gradually tearing down the shrines of his predecessors. Yet his methods are not so fundamentally different from those of the other cults; and the class of cases he cures are absolutely identical—identical, indeed, with those that were cured by the Prophets of old, by the Indian medicine man, by Mesmer in the time of our grandfathers, and by the Dowies, Emanuel healers, and "miracle men" of all time.

OLD FAITHS AND THE NEW

In one respect Coué's conceptions seem to differ from those of some of the earlier faiths, and this may account for the gradual passing of the old and taking on of the new

in popular estimation. He recognizes that certain things are impossible, that certain diseases are incurable; whereas with some of the older cults nothing was impossible, no disease incurable. Yet this was sure to react against them. It was inevitable. For in time it became apparent that certain types of diseases always ended fatally regardless of mental treatment. And thus it was evident that the claims of these healers were exaggerated. Explain it as you please by the hackneyed "error" of the anointed, or the "lack of faith" in the less exalted vernacular, the fact remained that certain disease conditions were not cured by mere thought, and suggestion—conditions that could be healed by the scalpel or some other tangible agent.

Such things could not fail to attract the attention of many intelligent votaries of the faith. Nor could they fail to jar their confidence. And meanwhile the newcomer, Coué, was preparing his candid statement with its open admissions that faith alone was not a universal panacea. Certainly the time was auspicious.

In contrast to the founder of the Mother Church, who was given to indefiniteness and incomprehensible mysticism, Coué speaks not only frankly, but in language and diction that can not be misunderstood, and with explanations that appeal to the common sense. For example, he deals with such things as the "will" and "imagination," "conscious" and "unconscious"—common terms readily understood.

It is imagination, he says, that absolutely dominates our conscious and unconscious selves. The strongest will is dominated by the imagination, and he gives a forceful illustration as follows:

Lay an ordinary plank on the ground, and any one can walk its length without hesitation and without falling. But lift this same plank to the height of a cathedral spire, and "who then will be capable of advancing even a few feet along this narrow path?" he asks. Despite every effort of your will, strong though you may think it, the imagination warns you that if you make the attempt you will inevitably fall. In effect, you must

subjugate your imagination to increase the efficiency of your will. And he assures those "who believe that we are free to act as we like," that we are in reality, "nothing but wretched puppets of which our imagination holds all the strings. We only cease to be puppets when we have learned to guide our imaginations."

In short, his treatment of disease consists solely in the auto-education of our imagination. The imagination, he thinks, dwells largely in the realm of the subconscious, although the conscious is not entirely slighted. And this imagination in our unconscious minds may be successfully trained through the medium of suggestion, which comes from others, and from auto-suggestion (self-suggestion) or better, perhaps, auto-assimilation. The suggestion comes from another, and the assimilation is within our own minds.

The function of the conscious is to train the unconscious. And since the unconscious controls so many of our actions, particularly diseases, the desired results will not be ac-

completed until the unconscious has accepted any given suggestion and transformed it into an auto-suggestion, which dominates the will. Thus, when one says to himself, repeating over and over, "I can do this" or "I will do that"—if he repeats this and reiterates it over and over long enough, he finally establishes a state of mind which does certainly help him in the final accomplishment. On the contrary, says Coué, if you imagine that you can not do the simplest thing in the world it is often impossible for you to do it. And this applies particularly to types of functional illness so largely controlled by the unconscious mind.

Here again, of course, is a thought as old as the pyramids. It is simply restated by Coué.

OLD TRUTHS RESTATED

It is a curious thing that periodically some person must rediscover what every preceding generation has known, and restate as a novelty, a truism as old as civilization itself. We refer to this, which every

wise physician in the world has known for ages: "If certain people are ill mentally and physically, it is that they imagine themselves to be ill mentally or physically." We quote Coué, because this old, old thought seems to have come to him as a novelty. And he continues: "If certain others are paralytic without having any lesion (that is, tangible condition) to account for it, it is that they imagine themselves to be paralyzed, and it is among such patients that the most extraordinary cures are produced."

Yet this hackneyed truism of the medical world seems to have come to this earnest French chemist as a revelation. Obviously he is not a physician with the wisdom that comes with medical practise. For it has been known to doctors since time immemorial that "miraculous cures" by mental processes alone occur invariably in cases in which the diseases are functional—that is, products of the imagination, rather than actual physical ailments. The tale of the "paralyzed" young lady, bedridden, who is cured by having her bed catch fire and being

compelled to leap or burn, is a medical classic.

Yet one must not misunderstand this term, "functional," or imaginary. The man who really thinks he is paralyzed is just as surely so to all intents and purposes as though he were actually paralyzed. And without imagination his case is almost as incurable as the most serious organic kind. And when he is cured by fear, or miraculously by faith in any form, whether it is accomplished through Christian Science, Dowieism, the Emanuel Movement, or through his faith in Coué, it is because his imagination has been stirred as it was not stirred before.

It is Coué's belief that success depends upon training the imagination rather than in trying to re-educate the will. And from his experience he reaches the following conclusion which he sums up as laws:

1. When the will and the imagination are antagonistic, it is always the imagination which wins, *without any exception*.

2. In the conflict between the will and the

imagination, the force of the imagination is in *direct ratio to the square of the will*.

3. When the will and the imagination are in agreement, one does not add to the other, but one is multiplied by the other.

4. The imagination can be directed.

“After what has just been said it would seem that nobody ought to be ill. That is quite true. Every illness, whatever it may be, *can* yield to *autosuggestion*, daring and unlikely as my statement may seem; I do not say *does always yield*, but *can yield*, which is a different thing.”

In Coué's own estimation, however, there are two classes of persons who are not amenable to autosuggestion: First, the mentally incompetent who are not capable of understanding what you say to them; and, second, those who are unwilling to understand. He does not say, but implies, there is a third class of patients that can not be cured by his method. These are the ones afflicted with organic diseases, such as cancer, malaria, syphilis, and many others—incurable, at least, by mental healing alone.

The distress of these conditions may be ameliorated very greatly, perhaps, by the Coué method; but cure requires something more substantially material. It is in such cases that real miracles follow the scientific application of surgery and therapeutics. Whether or not the patient has faith and will "cooperate," regardless of whether he be an imbecile or a philosopher, applied science works the miraculous.

This is where the physician, the man of science, comes into his own. Removing a gangrenous appendix and thereby saving a human life does not require imagination on the patient's part, but simply scientific skill on the part of the surgeon.

But surgery is only one branch of medical science. The magical results in the treatment of a disfunctioning thyroid that makes the patient an imbecile, is the marvelous work of the scientific physician—miraculous even in the eyes of the confirmed mental healer. Neither the Prophets nor the Kings, or a Mesmer, or a Mother Eddy, or a Coué could heal such conditions. These

are cases confessedly beyond the reach of Coué methods.

THE BASIS OF COUÉ METHODS

What is the veiled mystery of this latest successful method of curing certain diseases? How can this magic be explained? The answer is simple and explicit. Mesmer, who first exalted it to a high plane—that is, raised it from the field of superstition—supplied it with the name “mesmerism” by which it was popularly known for many years. Later, “hypnotism” supplanted the older term; and still later it was determined definitely that both these terms are simply definitions of a condition produced by suggestion and autosuggestion.

It is true that Coué has emphasized the autosuggestion feature rather more than his predecessors, but his methods differ in no essential particular from theirs. Brooks, a Coué disciple, illustrates this in his description of a Coué seance:

“Coué now passed on to the formulation of specific suggestions. The patients closed

their eyes, and he proceeded in a low, monotonous voice to evoke before their minds the state of health, mental and physical, they were seeking. As they listened to him their alertness ebbed away, they were lulled into a drowsy state, peopled only by the vivid images he called before the eyes of the mind. The faint rustle of the trees, the songs of the birds, the low voices of those waiting in the garden, merged into a pleasant background, on which his words stood out powerfully."

A charming and absolutely accurate description of an hypnotic seance—one that has been duplicated times without end the world over.

This is implied in Coué's own descriptions, and his instructions for carrying out his treatments. Indeed, one gets the same atmosphere as from the writings of Mesmer. And it is only when one comes to the explanations of the phenomena given by the two authors that one finds any very great difference. Mesmer believed that his powers were due to "thought-transference;"

Coué accepts the modern explanation of "suggestion."

Yet the methods of Coué—the ones he prefers, although he freely admits that there are others—are practically the methods of all hypnotists the world over. In his own words: "You must not, however, run away with the idea that autosuggestion can only be brought about in the way I have described. It is possible to make suggestions to people without their knowing and without any preparation. For instance, if a doctor who by his title alone has a suggestive influence on his patient, tells him he can do nothing for him, and that his illness is incurable, he provokes in the mind of the latter an autosuggestion which may have the most disastrous consequences; if, however, he tells him that his illness is a serious one, it is true, but that with care, time, and patience, he can be cured, he sometimes, and even often, obtains results which will surprise him."

And now mark this further statement by M. Coué, which shows how well he under-

stands human nature and the autosuggestive features that spell success in the practise of medicine. He says: "In my opinion, if the doctor only prescribes a regimen without any medicine, his patient will be dissatisfied; he will say that he took the trouble to consult him for nothing, and often goes to another doctor. It seems to me that the doctor should always prescribe medicines to his patient, and, as much as possible, medicines made up by himself rather than the standard remedies so much advertised which owe their only value to the advertisement." Which is simply another way of saying the thing that has been said a million times seriously and in jest, that "bread pills" will cure many patients. Or, translated into the idea of Coué, it is the bread pills that aid the autosuggestion which cures the patient.

COUÉISM AND HYPNOTISM

Should any one doubt that Couéism is simply another form of hypnotism, or semi-hypnotism, he has but to recall the public

demonstrations of hypnotists which almost every reader has witnessed. First of all Coué puts his patients through a preliminary course of treatment to make them more receptive to suggestion—just as the hynotist prepares his subjects by a few simple experiments. “Be careful always to keep your eyes fixed on the root of the subject’s nose,” instructs M. Coué, “and do not allow him to turn his eyes from yours for a single moment. . . . Always use a tone of command which suffers no disobedience. I do not mean that it is necessary to raise your voice; on the contrary it is preferable to employ the ordinary pitch, but stress every word in a dry and imperative tone.” This is the instruction of Mesmer, the method of every successful hynotist. And Coué continues, “When these experiments have been successful, all the others succeed which equally well can be easily obtained by carrying out to the letter the instructions given above.” And he makes the trite observation that some subjects are very sensitive and easily placed under control, while others re-

quire more treatment to get into their full confidence.

In one of his experiments he says to the patient: "Shut your eyes. Now you can not open them." And *of course* the patient can not open them, for he is hypnotised. Every one who has witnessed public demonstrations of hypnotism will remember that this is one of the classic methods of beginning a hypnotic seance. The patient is first told that he can or can not do this or that thing and when he has "assimilated" the suggestion so that he must obey it, then he is ready for further suggestions, and ultimately for complete control in the hands of the hypnotist.

"And now," proceeds M. Coué, "when the subject has passed through the preceding experiment it is understood then that he is ripe for curative suggestion. He is like a cultivated field in which the seed can germinate and develop, whereas before it was but barren earth in which it would have perished."

Furthermore, at the end of a seance, M.

Coué brings his subjects out of the hypnotic state in precisely the same manner as many other hypnotists. "When you have come to the end of the series of suggestions," he says, "you address the subject in these terms: 'In short, I mean that from every point of view, physical as well as mental, you are going to enjoy excellent health, better health than you have been able to enjoy up to the present. Now I am going to count three, and when I say "three" you will open your eyes and come out of the passive state in which you are now.'"

Now, this exposition of Couéism is not for purposes of ridicule or condemnation. Quite the contrary. For in suggestion and auto-suggestion, whether we call it mesmerism, hypnotism, or what not, we possess a powerful weapon for the treatment of functional diseases. Hundreds of physicians use it to-day. And, as suggested earlier in this chapter, recent discoveries have made possible an explanation on scientific grounds never available heretofore. Briefly stated, this explanation is as follows:

THE SCIENTIFIC EXPLANATION OF
SUGGESTION

There is within our bodies a set of organs which probably influence and control every mechanism, physical and mental, of that organism. For many years they were called "ductless glands," and recently they have been called endocrine glands. In another chapter we shall have very much more to say about these important structures. But it will suffice for our purpose of the moment simply to say that many of these glands are greatly influenced by our emotions, and, conversely, many of our emotions as well as the vital bodily functions are controlled by the action of these glands. In emotional states, whether produced by suggestion, or autosuggestion, the action of these glands is inhibited or stimulated as the case may be.

Now, the effect of hypnotism, or at least of suggestion and autosuggestion, is relative. Some persons apparently are not influenced at all by the attempt at hypnosis; another person may be only slightly affected, while a third person may be brought

completely "under the will" of the hypnotist. And so with autosuggestion. There are persons who by performing certain acts and thinking certain thoughts make themselves feel somewhat better; others who can produce a feeling of great comfort; still others who can be brought into a self-hypnotic state in which they are apparently utterly oblivious to pain, while in most people worry, anger, fear and other intense emotions may produce the most serious effects on physical health and mental life. Possibly the difference lies in the susceptibility of certain endocrine glands to suggestive influences.

We see cases of insanity, in which the conscious mind seems almost completely dissociated from the body. In this condition the patient may mutilate himself in a most shocking manner without apparently experiencing any sensations of pain. Probably it was a somewhat similar mental state which enabled certain martyrs of old to be consumed in the flames without suffering. Thus, what is usually credited to the will,

or a spirit of stoicism, may very reasonably have been, and probably was, the result of mental exaltation — autosuggestion — that raised them beyond the level of mere bodily suffering.

These are exaggerated instances, of course, and at present, we know of no condition short of actual insanity, or perhaps hysteria, in which the mind can so control the feelings that there is no appreciation of inflicted bodily tortures. But, as was said a moment ago, there are apparently all manner of gradations between these extreme cases and the one in which the person is scarcely influenced at all by mental suggestion. And a reasonable explanation is that the mental influence determines the action of the endocrine glands—"the glands governing personality"—which are at least sensitive to a certain degree in every individual, and in a very marked degree in individuals of sensitive and receptive natures. And a frequent repetition of a helpful suggestion may act as a stimulant to certain of these glands, thus bringing about an actual

physical change, on the contrary. Other suggestions of a morbid nature may produce every degree of ill-health, even death itself.

FUNCTIONAL AND ORGANIC DISEASES

Short of actual organic conditions, therefore, the autosuggestions of Coué ought to prove useful in the case of almost any individual. Particularly will this be so in those sensitive, and usually very intelligent but delicately organized persons, who feel pain more keenly than the dull, thick-skinned type who are not especially sensitive to environment. In such individuals, and in this field, the efforts of Coué should work infinite good.

However, there is danger in this, as in all similar processes of mental healing. This danger lies in the fact that the ordinary individual can not distinguish between organic or actual, and functional or imaginary diseases. The harm will come when an individual mistakes an actual organic condition for a merely functional one. For example, should he find himself or a member

of his family ailing, and it should develop later that the ailment was such a disease as diphtheria, curable almost infallibly with early treatment, the time lost in beginning specific treatment may mean the sacrifice of self, or a loved one. So with cancerous growths, where early diagnosis is so essential to ultimate recovery. And these are not exaggerated instances but are every-day occurrences that shock the medical world and the Health Departments of cities into antagonism toward this form of therapy.

Yet there is a perfectly easy method of avoiding this mistake. Let the patient first find out for a certainty through the medium of a trusted physician just what his ailment is. If it is functional, then no harm can come from, and possibly great good will result in the self-education of autosuggestion. We might just as correctly have said, the self-education of courage. For in the last analysis, functional diseases are *fear* diseases. And when we educate our courage we simply decrease our fears. And whether we use the older methods of Mother Eddy or

the newer ones of Coué or the psychotherapy of the modern scientific physician, we are adopting methods likely to produce gratifying results.

SUMMARY AND APPLICATION

Autosuggestion and other forms of suggestion have been in use ever since the beginnings of the human mind. The results obtained, however, have been accounted for in many different ways. Sorcerers, magicians, medicine men, the kahunas of the South Sea people, hypnotists, mesmerists, Christian Scientists, miracle men, Coués and scientific physicians have all accomplished cures by much the same means. The explanations of these cures have, however, been very different. Most of such explanations have had their origins in mysticism, superstition or common ignorance. Science finds no fault with the cures, but only with their origins. But to-day, as never before, science is able to offer a satisfactory explanation of what, until now, has always been difficult to understand. Science ex-

plains what faith simply accepted, whether as miracles, or as barbaric superstitious beliefs.

If, as scientific physicians are now coming to believe, the power of suggestion has a perfectly tangible, physical basis, then we may well hope for results which even the most emotionally suggestible could never before have hoped for. Perhaps at last fear-possessed humanity, which has always pitifully struggled as best it could against its unseen enemy, will find in sound scientific practise that which it has always sought in mystery, superstition and ignorance.

CHAPTER VII

SPECIAL FEARS HAVING A SEXUAL BASIS

“HAPPINESS for the average individual,” says a modern philosopher, “consists of a double success—success in his vocation (chosen or forced upon him) and success in his sex life.” Yet, curiously enough, the two vital elements are not necessarily interdependent. It is possible for the individual to be successful in one and a failure in the other, although it is doubtful if the result would ever be happiness, even in a broad interpretation of the term, except in peculiar or defective individuals.

Thus the moron—the person whose intellect never develops above the age of a normal boy of twelve years—is notoriously “successful” in his sex life, that is, if success may be measured by tangible results. And he is always just as uniformly unsuccessful

in his vocation. Yet the moron is almost invariably a happy individual—the moron class, with its big families of dirty children, are the proverbially happy people of the world. Which suggests that happiness, of the vegetative type at least, is much more dependent on a successful sex life than on success in business.

In any event it is impossible to divorce this important life-function from almost any phase of our existence. Indeed, there are certain schools of observers, notably the followers of Freud, who attribute practically all our mental ills and worries to one or another form of sexual complex. We need not dwell on the merits or demerits of these theories here. Suffice it for our purpose of the moment simply to consider two types of fears: first, the fears that are directly concerned with sex matters themselves; and, second, the fears, and worries, and anxieties that are the result in part, at least, of some obscure or misunderstood sex difficulty.

Curiously enough the consideration of

this subject is hampered by the lack of standard as to normality or abnormality about sexual life—an indefiniteness as to just what the terms normal and abnormal really mean. Medical writers use the terms glibly enough, but in point of fact there is no fixed standard whereby these things may be judged. What is normal for one individual may be entirely abnormal for another. Indeed, individuals seem to be a law unto themselves in such matters. And, as might be expected, each person bases his opinion largely upon his own experience.

Thus, the person who is robust, vigorous and actively endowed may hold very different sex views from the weak, esthetic or undeveloped individual. Or, paradoxically, their views may coincide almost precisely, since this is a function that can not be measured in the terms of physical strength or stature. Indeed, it is perhaps the only physiological function about which we have no reasonably exact standard for measuring normality, and to which no fixed general rules seem applicable in individual cases.

SEX SECRECY

This lack of standards is explained by our modern rules governing proper behavior which forbid any frank and open discussion of this subject, even in scientific circles. As a result, a haze of mysterious secrecy clouds the whole subject. And thus the individual is forced to form opinions based on his own experiences or the clandestine gossip of persons as ignorant as himself.

Consider for example, the wide difference of opinion that must exist between two individuals, one of whom experienced intense sexual emotions from early childhood, the other not until adult manhood. Which is normal? Or are both normal, or both abnormal?

Almost any one will answer at once that one is precocious, the other retarded. Yet both these conditions, particularly this seeming precocity, occur in thousands of normal and healthy individuals.

In some children there is no consciousness of sexuality until puberty or a considerable time thereafter, particularly in girls.

But, on the other hand, there are children, girls not infrequently, who develop conscious sexual instincts even at the fifth and sixth year of life—almost as far back as recollection itself goes. And between these widely divergent time periods there are all manner of variations. Yet, it seems certain, that most boys experience definite sexual feelings several years before puberty, while girls do not until after puberty, and then only in a comparatively mild degree until after marriage.

SEX PRECOCITY

It is true that precocity in sex matters often results in trouble later in life. But this trouble is usually in the form of mental conflicts, almost invariably due to lack of understanding produced by ignorance or the pernicious literature that is circulated for the express purpose of exciting such conflicts. For in sexual matters the mind controls the body as in no other known function; and if this function could be treated with the same matter-of-fact frankness as

such subjects as digestion or teething, there would be practically no sex difficulties except those resulting from actual infections.

It is very unusual for any physical difficulties to result from youthful precocities. And in properly instructed young persons it is quite unlikely that there will ever be any untoward mental effects. But owing to the air of mystery which modern civilization throws about the subject, there is very little open frankness and many harmful misconceptions. Gossip and superstition have created mysterious penalties for youthful irregularities of thought or action in sexual matters. And these, largely because of the mysterious secrecy, are burned into our conscious and subconscious minds to crop out as trouble-makers later on.

One of the greatest handicaps to common-sense thinking in matters that concern ourselves is the belief that "we are different" from other persons in very many ways. Such an opinion is an inherent expression of the ego, and if held within normal limits is the basis of personality. But also it often

incites morbid worries that lead to persistent fears which could be easily corrected if the individual could make himself understand that he is essentially like several million other people—to know that the rules which apply to them, likewise apply to him.

It is a state of mind constantly encountered by the physician, and a most difficult one to combat. Thus, when the physician attempts to reassure the apprehensive patient by telling him that “no one ever died” from the condition from which he suffers, he frequently finds an ingrained belief that *this* case is an exception. “But isn’t it possible, Doctor?” asks the dubious patient. Certainly it is; almost anything is *possible*. But it is highly improbable—so improbable that the argument would be accepted without question by persons in normal health.

The apprehensive patient does not accept it so readily. Or, his acceptance is only temporary, as the old doubt is forever obtruding itself, and can only be held in abeyance by repeated assurance of the physician in whom the patient has confidence.

SEX AND NERVOUSNESS

Frequently this type of recurrent apprehension has its focus in some phase of sexual life, although the symptoms may not suggest this at all. For example, a man came to our office one day, depressed and apprehensive because he feared that something was radically wrong with his heart. He was an exceptionally intelligent man, of the studious type, but muscular and active, a bachelor in good circumstances and living alone. A few questions developed the fact that the apprehension about his heart had been suggested by statements he had read that crowned teeth were frequently the cause of heart disease, hardened arteries, and other dire eventualities. And he had several crowned and defective teeth that needed attention.

He was well aware of this, and knew also that the teeth could be extracted painlessly and practically without danger. Yet he had brooded over the possibilities of hemorrhage, death from an anesthetic, a broken jaw, septic infection after the teeth were

extracted—all the possibilities that may happen in very exceptional cases—until he had become abjectly terrorized, on the verge of nervous collapse. Apprehension had magnified the little mole-hill possibilities into overwhelming mountain peaks of fear.

Bear in mind that this man was not lacking in courage about most things. It was a case where an obsession focussed upon one certain thing had undermined that particular department of courage. So much so, indeed, that it was only by collusion between the dentist and some of the patient's friends that the teeth were finally extracted—painlessly, of course.

This successful operation ironed out the great mountain ranges of fear, and for a time the patient improved wonderfully. But the relief was only temporary. The teeth were no longer the focus point of worry, but the source of apprehension still existed. And presently the old dread of heart disease reappeared; then it was the kidneys; later the stomach with the fear of gastric cancer; and at all times a general

depression and nervousness. Reassurance by various physicians helped matters temporarily; but almost immediately some new disorder would obtrude itself, so that the man was never really well at any time, and always in a state of ill-defined apprehension.

This patient was a confirmed old bachelor without a sign or direct symptom of what was really lacking in his life. But just at this time Fate took a hand in things and sent him *the* woman, who was willing to run the risk of having a confirmed invalid upon her hands for life.

And then the miracle! Within a month after this precipitate marriage, which proved to be a most happy one, the erstwhile invalid was a well man, and very happy. All his aches and pains and fears and nervousness had disappeared.

SEX REPRESSIONS

The explanation appears simple. As a bachelor this man was leading an unnatural and repressed sexual life, and it is probable

that there was not a natural and normal distribution of certain internal secretions. The result was a disturbance of balance in these secretions and the development of various symptoms of fears and nervousness.

Of course, the mental element in this case is important, for the man was very happy in his new life; and happiness seems to be a cause, as well as a result, of well-balanced internal secretions. But that is merely stating a truism that the mental state always affects the bodily conditions directly. The significant thing is that normal married life cured the patient of symptoms that seemed to bear no relation to that life whatever.

Cases of this type are by no means unusual, but occur much more frequently in women than in men, probably because women are far more likely to practise repression of this natural instinct. It is often an affliction of early widowhood as a result of the interrupted routine of married life, with symptoms widely different in character. Many women overcome these symptoms almost completely by transmuting this type of

ungratified energy into other forms of activities. Active church or club work, welfare and similar charity activities, or golf and other athletic games, sometimes "sublimate" this accumulative energy and relieve the situation to such an extent that there are very few untoward symptoms.

But often even the most strenuous activities fail to accomplish this, and in a final analysis can not do so completely, because the basis of sex function is chemical activity taking place in the body. This activity produces an active substance in the body cells which is not completely used, or dissipated, by any methods other than those intended by nature. It is one of nature's secrets that the laboratory can not fathom. Nature takes no cognizance of man-made conventions in carrying out her great scheme of creation and perpetuation. At best we can merely avert evil consequences by substituting mental and physical activities directed along lines that are most congenial to the individual taste.

Unfortunately, there are many cases in

which circumstances make this impossible. Persons who earn their livings through sedentary occupations — seamstresses, clerks, and persons following indoor occupations in general—are peculiarly unfortunate in this regard, since frequently there is little chance for physical exercise, and often nothing in their work to keep the mind intently occupied. Under such circumstances the sexual instinct is far more likely to be obtrusive than in cases where the mind is diverted, and the body actively employed.

The best remedy in such cases is to focus the mind upon some interesting subject entirely foreign to the obtrusive one. Get a hobby. And, if possible, one that stimulates muscular as well as mental activity. In addition, one should take daily systematic exercise to improve muscular tone and thus dissipate some of the waste products that accumulate and “stagnate” in the inactive body tissues.

In one case that came under our observation, a young woman engaged in work which left her distressingly free from mental occu-

pation, took up the study of a foreign language as a diversion. At first the task was difficult, but presently the learning and remembering of new names became such a "hobby" that she acquired a good working knowledge of several languages. Her reward was twofold: her mind was directed away from harmful channels, and her linguistic ability secured her an advanced position.

SEX DOUBTS

A very common source of worry, particularly in young men, is the fear of sexual inadequacy. This fear has been a source of revenue to quacks for generations, and became particularly rampant a decade ago before our government put an end to the more flagrant type of advertisement that was so lucrative. "These advertisements play upon the ignorance and credulity of the young men who may have committed some youthful and harmless indiscretion, by describing chimerical dangers, and professing to cure diseased conditions that do not exist," says one writer.

"Few persons, except physicians, realize the amount of positive harm and protracted unhappiness produced by this pernicious literature. The lives and usefulness of thousands of young men have been permanently blighted by these advertisements.

"The deplorable thing about the whole obnoxious subject is, that the claims and insinuations of these criminal charlatans which so many boys read and believe, are unmitigated lies. They play upon the boy's credulity by leading him to believe that a very common boyhood indiscretion—one that is so common that it may be considered almost a normal trait of youth—has blighted his life, or will do so unless he patronizes the perpetrators of the advertisement. Yet physicians know that little harm comes from such indiscretion, which, in any event, is usually self-corrective."

A little common-sense reasoning based on the very fundamentals of nature will reassure one about the probability of this feared or suspected inadequacy. Next to the preservation of life itself, nature cherishes the

perpetuation of the species, and the bodily functions that act to this end. Indeed, in the great scheme of nature it is really more important that the individual shall be able to reproduce his kind, since the offspring of a single individual may be many, than that he preserve his own individual life. This is shown in some of the lower order of creatures, which die once the act of reproduction is accomplished.

Thus, in the case of these animals, at least, it would seem that the vital purpose for which they are created is to propagate their kind. This is not true to the same degree as regards man, of course, but the general principle applies to the extent that nature emphasizes the importance of the sexual function, and maintains its virility, even in individuals in whom many of the other vital functions are almost suppressed or badly crippled. We find the sexual function retained and often exaggerated, in mental defectives, imbeciles, cripples, and even in individuals afflicted with wasting diseases when most of the other bodily

functions are at the lowest ebb. Thus does nature provide for the perpetuation of her created creatures.

THE CURE FOR SEX FEARS

The fear of, or belief in, sexual inadequacy in any reasonably healthy individual is purely a matter of faulty imagination in almost all instances. Actual inadequacy is very rare, indeed, but the fear of such inadequacy is common, particularly in the upper walks of life—it appears to be one of the penalties of intellectual development and culture. It declines and disappears as we descend the social and intellectual scale. We do not find it in the slums; the hovel is not its habitat. Wherefore, the fearful inadequate may find consolation in the thought that, at any rate, he is one raised above the common intellectual plane.

But, reason it out as we will, even this is not sufficient compensation. And fortunately it need not be so. For the same faculty, imagination, that creates the victim's fears, may be used to cure him. If he will

reason with himself along the lines suggested here—that he is inadequate merely because he thinks so—that nature does not create inadequates—he will find that it is, indeed, his imagination and not his physical condition that is at fault.

In another chapter a full description will be given of the wonderful system of physical structures, called *endocrine glands*, that play such a vital part in the growth, general health, sex instincts, hopes and fears and worries—all the vital functions of life. Recently these glands have been found to have a double function that was not even suspected until a few years ago. For example, the glands of reproduction act in controlling certain functions of the body quite apart from the sexual function, or only very indirectly connected with that. As a result, we find that any derangement of these glands sometimes produces symptoms that are apparently not at all of a sexual nature and that would not in any way suggest sexual-gland derangement. Indeed, the usual, well known function of these glands

may not be affected at all. And they would not be suspected as the source of trouble were it not for our knowledge of the double function played by these organs.

THE "CHANGE OF LIFE"

Perhaps the most common type of fears and ailments attributable to this source, and those that are most frequently interpreted correctly are those that come at the menopause period in women—that peculiar method which nature takes of providing against motherhood that may be too old for the adequate care of the developing offspring. Every one knows that a peculiar train of symptoms frequently develop at this time. And there is, of course, a definite cessation of function. But frequently there are other symptoms in which the source is less obvious, and quite different disarrangements in the secretions to the ovaries which upset the balance of the entire nervous system and manifest themselves in peculiar ways. Fear and apprehensions are some of these symptoms. And we have evidence

that these conditions are often actually due to some maladjustment in the secretions of the reproductive organs, because certain remedies which tend to reestablish the normal functioning of these organs also dispel the fearsome symptoms.

A case has recently come under our observation that typifies this condition. It is a peculiarly interesting and instructive case because it shows how easily the actual source of the trouble might escape detection since so many of these symptoms seem so utterly remote from the source of the difficulty. Yet they disappeared at once when the proper treatment was directed to that source.

MORBID WORRIES AND SEX LIFE

The patient in question is a woman in the early fifties, highly intelligent, active, healthy and robust, who, judged by the cessation of function, had passed the critical period of adult female life five years before. But since that period she has, on various occasions, developed morbid fears and ap-

prehensions about her health, usually focusing upon some organ of the body which she suspects of derangement, but which clears up when treatment is directed to the actual source of her difficulty entirely remote from what appears to be the source.

Her first obsession was directed to the heart, the perennial fear that something had gone wrong with that exceptionally stable organ, because of palpitations and poundings that were most disquieting. Next, the kidneys came under suspicion, thus following a sequence that seems to be the course of least resistance of human apprehensions.

Then the pathway deviated. A close inspection in the looking-glass, which ordinarily should have been most gratifying, revealed the fact that her neck was not quite symmetrical. That the muscles on the right side at the base of the neck seemed a trifle larger than those of the left. The more this was scrutinized the more pronounced this asymmetry became, and the more apprehensive it appeared. Probably it was a *goiter*,

or perhaps a *tumor*; or possibly it was the beginning of a *cancer*. And presently, as a result of repeated examinations, and manipulations, the suspicious enlargement developed a tenderness to touch that increased the already well-seated apprehension. And so the usual telephone call and appointment with the physician.

By the time this woman could get in touch with the doctor she was in an overwrought nervous condition, almost on the verge of collapse, and self-convinced that there was some serious organic difficulty menacing her life. The physician quickly discovered that there was really nothing the matter with the neck, simply a slight difference in the size of the muscles, which is not at all unusual. As far as this palpable difficulty was concerned, then, there was nothing the matter with this patient.

Perhaps a less experienced doctor would have made the mistake of thinking that there was really nothing wrong except an overly active imagination, as her intimate friends assured her that this thing was "all

in her mind." Surely the most aggravating symptoms were "in her mind," it is true. But fortunately her physician knew that this type of apprehension in previously healthy and normal individuals is seldom merely imagination. There is a physical basis, if one can but find it. And so, after a few simple tests, he prescribed a remedy, not apparently directed at the original source of the trouble at all—that is, not directed to the supposed swelling of the neck, or the overwrought nervous system—but one intended to reestablish the equilibrium of the ovarian secretion.

The result was magical, miraculous. In a few days the usual mental equilibrium was established, the apprehensions disappeared, and the slight irregularity in the neck was recognized by the patient as being what it actually was—simply a natural inequality.

THE MENTAL ELEMENT IN ALL HEALING

But what a different sequence of events—what a possible tragedy might have resulted—had the physician not recognized

that an actual ailment existed, not merely an active imagination, as the patient's friends insisted. True, an overly apprehensive imagination may not always be the result of disarranged secretions, and, moreover, a lulled imagination may help in the reestablishment of disarranged secretions. The mental element in the healing process must not be disregarded. But in this case, in most similar cases, where an actual physical abnormality causes a fear and apprehension, the cure is much more quickly and surely accomplished by treatment directed to the actual source of the difficulty.

This case simply illustrates one of the various types of fear that is common to the menopause period and is due directly to the changes taking place at that time. Judged by the symptoms alone there seemed to be no possible connection between them and the sexual organs. Yet, this relationship was proved beyond question. And it has been proved in innumerable other cases in which the symptoms seemed quite as remote from the actual source. Thus

modern "miracles" are, after all, no less wonderful than those of old, but far more easily explained! Some of these explanations, with their practical application in controlling and overcoming some of our fears, will be given in the chapter dealing with this wonderful system of endocrine glands.

CHAPTER VIII

THE FEARS OF CHILDREN

SOME one has said that in former generations fear was considered essential to morality, and if a child naturally showed no signs of awe and fear in the presence of his betters, he was thrashed into a becoming state of reverence. This will-breaking process was one of the strongest characteristics of the age of Puritanism.

Timid children were, with as little common sense, subjected to various "hardening" methods by which it was proposed to develop in such unfortunates the laudable qualities of courage and valor. Even so sound a philosopher as Plato advocated exposing children to the horrors of witchcraft, in order to develop their courage and test the strength of it. It is only rather recently that the fears of children have received any serious sympathetic study from any one.

To-day we all know, or ought to know, that morbid fear in children is often, and perhaps nearly always, a symptom of a deep-lying and serious condition which itself produces the fear.

THE BLACK BEAST OF FEAR

When we stop to consider the preventable horrors through which thousands of timid nervous children pass, it seems nothing short of criminal neglect not to save other children from such unnecessary experiences. Not only is childhood often robbed of much of its sweetness and beauty by the presence of this *black beast* of fear, but many of the unfortunate peculiarities of adult life are caused by this same fearful monster.

Unnatural reserve, embarrassment, self-consciousness, nervousness, morbid self-analysis, and even such serious disorders as hysteria and neurasthenia in adults sometimes have their sources in the undiscovered and, therefore, neglected fears of childhood. Such fears get down into what, for con-

venience, may be called the subconscious mind, and may continue to act long after the individual has ceased to be aware of them. These fears produce a good deal the same sort of result in the mind that an irritating foreign substance does in the body. At any rate, such fears may be regarded as a mental *foreign body*, something which has no place in the normal mind.

“Fear in a child may be the end and not the beginning of wisdom.”

Many a child's life has been handicapped or even ruined by uncorrected fears. The children who suffer most are nearly always children with vivid imaginations, and as imagination is one of the strongest links in the chain of general intelligence, it may be said that morbid fear is most often found in children of high intelligence.

FEAR AND INTELLIGENCE

The child of feeble mind never suffers from subtle fears of the imagination, precisely for the reason that the feeble-minded possess very little imaginative power.

There are, indeed, some compensations in being a person of feeble intellect, for only people of good intelligence experience the greatest degrees of suffering in this world, whether this be of a physical or mental nature, a point which is not usually grasped by the average person.

To a somewhat less degree this absence of imagination is also found in the dull, but not feeble-minded, child, and even the calm, phlegmatic "*common-sense*" class of children are usually so fortunate as to escape morbid fears altogether, yet it must be admitted that such young unemotional persons usually have strict limitations and rarely "set the world on fire," or develop into anything more than most mediocre sort of adults.

But this old world of ours has, with all its harshness and cruelty, a sort of thoughtful paternalistic way of dealing out compensations, and so it happens that nervous, timid, unhappy, imaginative children are frequently the sort from which very superior adults are made, if only they do not perish in the making.

An eminent English doctor writes that the earliest indications of fear should be recognized and met with sympathy, encouragement, explanation, and removal of its causes if possible—never with badinage or indifference. Of all emotions, he says, it is the one most calculated to produce lasting effects on a neurotic child, and the children who are most subject to morbid fears are always more or less neurotic.

These morbid fears include all sorts of things which the child is quite unable to explain. Often through shame he hides his fears until they become almost *obsessions* or fixed ideas. Many of the “queer” habits of children may be explained by these suppressed fears. Sometimes the child is made by them to appear stubborn, or he may develop untruthfulness, timidity, embarrassment, or a variety of other peculiarities so often misinterpreted, and for which he is often unjustly punished.

VARIETY OF FEARS

Such fears include, among many others, fear of the dark to an extreme degree; fear

of sounds such as of bells, the wind, whistles; fear of space, of death, of sickness, of crowds, of future punishment; fear of stories of a grotesque or otherwise fanciful nature; fear of certain animals, of certain real people, or of witches. Some children develop fears of shadows, of the forest, of water, of lightning, or even of the most common and ordinary kinds of objects.

Children with morbid fears are not easy to understand, and one of the reasons why such children are hard to deal with lies in the fact that they are nearly always *secretive* about their troubles. Few adults possess the necessary insight to child life to aid the little sufferer in unburdening his mind,—so clouded and troubled with dark thoughts and unhappy dreams.

We grown-ups are singularly stupid in dealing with the simple mind of a child. We seem to have entirely forgotten our own early experiences and to have left the child-world so far behind us that we see it only in the deep shadow with all details completely obscured. Most people past twenty-

five appear to have forgotten the essential feelings of their child lives about as completely as the frog forgets his tadpole experiences.

What we really need is a sort of mental surgical operation to open up the visions of our past lives and get us a little into touch with the unspoiled world of childhood. Such an operation is, fortunately, quite painless, and the best surgeon is the psychologist. So none needs fear to go upon the mental operating table, no matter what his creed or particular pet superstition happens to be. Even "absent treatment" is often quite successful in this line of practise, as it is alleged to be in at least one other; and with this fact in view we propose to administer absent treatment to some of the readers of this chapter who may need it.

This operation will, perhaps, be done best through calling up to mind some of the early experiences which many of us have had, but which have been buried in the mental debris of later life.

THE FEARS OF DOCTOR HOLMES AND
CHARLES LAMB

Some illustrations will probably do more to bring back these past memories than anything else; for while individuals so greatly change from childhood to old age that they seem to live several quite different lives and to be several quite different people, childhood and its experiences always remains the same from generation to generation. Oliver Wendell Holmes, who, by the way, like Charles Dickens, never lost his sympathetic understanding of child life, somewhere tells us that at a very early age he acquired a terror of a glover's sign in the form of a great wooden hand. For years this fear haunted him night and day, and greatly lessened the happiness to which every child is entitled as an inalienable birthright.

Charles Lamb tells in one of his essays of his unhappy fears. He says: "I was dreadfully alive to nervous terrors. The nighttime and solitude and the dark were my hell. I never laid my head on my pillow, I suppose, from the fourth to the seventh year

of my life so far as my memory serves, without an assurance, which realized its own prophecy, of seeing some frightful specter." Lamb explains this fear through the deep impressions made on his imaginative mind by a certain hideously illustrated Bible history in which Samuel is raised by the Witch of Endor.

FEARS OF A RELIGIOUS NATURE

Among the many and varied fears which one of the writers experienced as a child, some of the worst were derived from a similar "Children's Illustrated Bible" which his good father with mistaken religious zeal placed in his hands, and in which, with a singular lack of knowledge of children and their capacity for religious instruction, the illustrator pictures Daniel being devoured (as he thought) by fierce, hideous lions, in a dank and dismal cell; and the awful bears which wandered about seeking to appease their beary appetites on little unregenerate children who mocked their elders; and more particularly a fearful picture of Shadrach, Meshach and Abednego about to be cast into

a fiery furnace, which much resembled a miniature Vesuvius, while the less terrible but nevertheless alarming picture of Lot's wife turned into a pillar of salt filled the childish mind with visions of a similar calamity to himself should he sometime look back at something (he knew not what) at which he ought not to look (he knew not why).

But not even the horrid illustrations of certain old children's Bibles could quite equal the stupid and even wicked pictures found in many children's fairy tales and other stories even to-day.

To this day one of the writers particularly remembers an awful witch who haunted his dreams for months, and rarely left his waking hours in peace after night-fall. So great was the influence of this witch in his daily life that he finally developed a spirit of ill-temper and refractoriness so unlike his natural disposition that for a time he was the despair of his indulgent but mistaken parents.

OUTLETS FOR FEARS

It is in fact a rather common thing for children who secretly harbor morbid fears to find at last a sort of compensatory outlet in apparently unrelated acts. We need not wonder at this when we stop to consider that this is exactly what most adults do under somewhat similar mental strains. The psychologist explains this as a more or less suppressed, irritating and harmful subconscious thought that is seeking an outlet which the possessor often finds in nervous disorders, character peculiarities or even in definitely abnormal conduct.

Much of the correction of nervous disorders depends on the discovery, through scientific means, of repressed and harmful ideas which, when brought to the surface of consciousness and clearly recognized, usually fade away and die a natural death. We now know, as we have elsewhere said, that not a few serious nervous and conduct disorders of adult life have their origin in some of these unfortunate experiences of childhood, either fears or some other dis-

agreeable form of repressed memory. But it is far easier to prevent morbid ideas from becoming fixed in our subconscious minds than it is to root them out, once they have become fixed. There is, therefore, a great field of *preventive mental hygiene* which, as yet, is almost untouched by science or common experience.

SEX FEARS OF CHILDREN

Among the unfortunate experiences of children sex fears hold a very important place among those who have been uninformed or improperly trained, and they often produce the most direful morbid results. It is a most difficult matter to understand why so many parents fail to inform their children of what to expect as they approach the new experiences of puberty and adolescence. Many children of a nervous make-up, and more especially the more intelligent children, suffer torments because of these new and little understood sex experiences, and yet they are ashamed or quite unable to explain their situation to adult

relatives or friends, or even sometimes to appreciate in the least what their trouble really is.

One of our patients gave a history of such sex fears during his adolescent period which undoubtedly had great bearing on his subsequent adult nervous troubles. As a boy he progressed normally enough through the first six grades of the public school. Then at about the age of twelve, the beginning of puberty, he began to develop various signs of nervous exhaustion. Among his other troubles school difficulties began, and he lost a grade through failure of promotion, much to his distress and humiliation. Auditory disturbances first afflicted him, voices and other sounds seemed often to be hollow, muffled, monotonous and far away. This condition often continued for days at a time and was present more or less for several years with only short intermissions. Later other nervous symptoms appeared, none of which could be in the least understood. The boy feared the loss of his mind and by the time he was fifteen he was so fixed in this

belief that he became the victim of a true obsession. Self-confidence began to wane, and he took little interest in active sports; his health commenced to fail, he was anemic, thin and always tired. He became weak, apprehensive, full of indefinite pains, unhappy and truly miserable. Yet, despite all these afflictions so heavily laid upon his youthful shoulders, he managed to present a fair front to his boy associates, family and teachers. He did not avoid company or seek solitude, but took his part in so far as he could in the life about him. He was regarded as delicate and sensitive, but not as morose or melancholy, or as the victim of any very unusual troubles. He belonged to the general class of neurasthenic children called the "restrained emotional type." Such children are introspective, imaginative and prone to self-analysis. Their emotions are very strongly felt but the powers of outward control are equally strong. They harbor fears of various kinds. This disposition, with its characteristic suppression of outward display of emotions, is as exhaust-

ing as the other and opposite emotional type in which emotional excess is unrestrained and obvious.

THE REMEDY FOR SEX FEARS IN CHILDREN

Now, this case is described in some little detail because the origin of the trouble was mainly based on *fear*, and the fear originated in little understood and, therefore, misinterpreted sex experiences. While there was nothing abnormal in this boy's experiences, he *thought there was*, which, for all practical results, was just as bad, or even worse. It was only through an accidental but fortunate explanation of the sex life of the developing boy that he at last came to understand his situation and ceased to worry about it. With fear and worry gone, his recovery was prompt and nearly complete, although several years of such mental punishment left some scars which were not entirely healed until adult life and a better understanding of his true nature.

Nervous children need the utmost care both at home and at school. Failure must

not be permitted and particularly the *habit of failure*, or the whole character and disposition is likely to suffer permanent injury. Some one must get their confidence and encourage the unburdening of the little mind so clouded with new and strange thoughts and sensations which the child so little comprehends and so greatly fears. Months or years of untold unnecessary suffering may in this way be prevented, and timid, suffering, unhappy children led into the normal, happy, wholesome lives, which are the birth-right of every child.

Quite similar to the morbid fears we have so far discussed, is unnatural remorse for youthful misdemeanors, real or imaginary, which is often observed in nervous children and even in some adults. "An extreme anxiety to be strictly truthful" is often not so much an evidence of moral rectitude as of morbid nervous instability, and an intense religious emotion in a child is in itself a symptom of a *nervous disorder*, not an evidence of desirable piety. Such worry and apprehension acts in a vicious circle, and the

highly organized unstable nervous system of the child becomes still more unstable and ever increasingly liable to new forms of nervous disorder.

Children of this type easily exaggerate the importance of the teachings of their parents or teachers in regard to truth and some other moral questions, and not infrequently they become possessed of a veritable *doubt mania*, so fearful are they of transgression. This again is a rather common characteristic of some nervous adults, and no doubt often dates back to unwise training in childhood. Such people are likely to doubt anything or everything; and consequently can rarely reach a definite decision about even the most commonplace things of every-day life. Not a few of the so-called psycho-neurotics among adults who are possessed of all sorts of fears have had faulty training in childhood to thank for their unhappy lives.

RELIGION AND FEAR

In respect to childish misinterpretation of religious teachings a well-known English

writer thought himself in his childhood forever lost because he once said "Damn it." A young boyhood acquaintance of ours worried long and much because he called his brother "a fool," and was at once reminded by a pious but unwise relative that "He who calls his brother a fool is in danger of Hell fire." It is possible that the results of certain forms of religious and moral teaching upon nervous and imaginative children may be exactly the opposite of that which is desired and confidently expected. Children are literal and possess very little capacity for understanding figures of speech.

The extreme night terrors from which a good many nervous children suffer have never until recently been well understood. All sorts of causes for them have been given, but it now appears that most, if not all of them, are produced by fears, unhappy thoughts, or other experiences of the day which are carried over in the undirected mind in sleep. Such night terrors are harmful, physically and mentally. Studies have rather recently been made of the emo-

tions, including fear, which plainly prove that the secretions of certain glands of the body, like the thyroid and adrenals, are greatly affected by emotional experiences, and that if such emotions are too prolonged, much damage to health may result, and in some extreme cases even death may occur. This was observed in many instances among soldiers in the last great war.

NIGHT TERRORS

Night terrors must never be made light of, but their cause must be sought in some day experience of the child, and kindly explained but firmly corrected. The confidence of nervous children, above all others, must be won, and they must be encouraged to tell *anything*, no matter how silly or even "wicked," as they may suppose, to one of their parents. Such confidences are sacred and must, of course, never be ridiculed or in any way violated. If confession and explanation is helpful, as we know it is, to the adult, how much more so it must be to the fear-consumed child whose knowledge of

life is less than that of the most superstitious savage.

Many problems of discipline originate in repressed, hidden fears. Often a child will resort to deceit rather than acknowledge his fear. Sometimes obstinacy is merely a blind which covers a hidden fear. An unjust or misunderstood form of discipline will often bring about the same results. Many over-strict parents unknowingly make *liars* of their children through unjust or misapplied punishments, or through forms of religious and moral training unsuited to the child's comprehension, and such experiences are never entirely corrected in later life.

The fear of the dark is almost universal and perhaps harks back to the age of primitive man when his worst dangers did actually exist after dark, when wild animals and human enemies lurked about seeking his life or property.

Emotional children nearly all fear the dark, and the average fairy tale contributes to this fear. Even so fine a story-teller as Hans Christian Andersen often recounts

the most terrible stories of goblins, witches, ghosts and other uncanny creatures of the night. Terrifying stories are not good for any child and are most harmful to emotional imaginative children. Much might also be said of the harmful influence of many of the movie dramas. A child who fears the dark must be gently led, not *driven*, out of such fear. He must be shown that after all there is really no difference between night and day, except that it is dark at night. During the process of such education the child is entitled to a light in his room, but in all cases such light may be gradually dispensed with.

FEAR AND PUNISHMENT

Fear of threats is perhaps the most terrible punishment a sensitive child can be subjected to, and the parent or nurse who make use of such cowardly methods deserve to be literally scared to death themselves. Fear, as Professor Lewis Terman says, is the evil genius of most nervous people, and the school should assist parents to

discover and to remove the overgrowths of fear which attach themselves like parasites to the lives of so many children.

Unfortunately, the school does nothing of the sort, but on the contrary usually adds to the burdens of the emotional child through the unwise methods of fear-inspiring lessons and examinations, stilted acts of discipline, and general lack of naturalness on the part of teachers. It is really no wonder that the average child thoroughly dislikes his school and gains little by what we call an "education," but what, in fact, is frequently little more than rather bad training in conventional forms.

THE FIRST YEARS OF CHILDREN'S LIVES

Doctor G. Stanley Hall, one of the early students of child life in America, points out that not only almost all common nervous and mental diseases, but the very constitution of the child have their foundation in the first few years of life. Doctor Hall remarks that although the events during these tender years will, for the most part, be lost to mem-

ory, they dominate all the future life of the child and determine his character, disposition, and even his ability for success or possibilities for failure. As parents and teachers we ought to learn these vital truths and so train and safeguard the sensitive child that he may be spared not only most of the sorrows of childhood, but also most of the nervous maladies of adult life.

“Medicine, psychology, and pedagogy are all concerned in solving the problem presented by the nervous child.”

CHAPTER IX

THE GLANDS OF COURAGE, FEAR, HEALTH AND PERSONALITY

MEDICAL MYSTERIES AND THEIR SOLUTIONS

FOR centuries man has puzzled his brain over certain unsolved riddles of life. Why is this person timid and that one bold? How can we account for those opposite freaks of nature, the eight-foot giant and the three-foot pygmy? The anatomical organs in all these individuals appear to be almost identical, and yet the individuals are so very different physically and mentally. And why do people differ so much in their emotions, their nervous control, and what we call temperament and personality? What is the explanation?

From time to time throughout the centuries the question has been asked, but never answered quite correctly. When it was discovered that thoughts and memory, or what

we call consciousness, are dependent on the minute cells in the brain (the neurons), it seemed a natural conclusion that great thinkers would have bulky brains, and imbeciles would have brains of proportionately small size. And, generally speaking, this conclusion was correct. But now and again we find a philosopher with a relatively diminutive head and brain and an imbecile with a skull and brain of large size. So the explanation of differences of intelligence at least based on mere brain bulk had to be discarded.

But presently these matters began to clear up in a measure through the study of disease. Certain pathological conditions seemed to be definitely associated with differences in mental and physical make-up. Such facts as these were observed for centuries about certain organs, like the brain, stomach and heart and lungs, for example.

There were many other organs, however, whose functions were much more obscure and, therefore, more difficult to understand. Indeed, there were several organs, and

groups of organs, in the body which were regarded as having no function whatever, and were looked upon as material that had been "left over" by nature, and of no particular consequence in the animal economy. To be sure, the great father of medicine, Hippocrates, and the great Roman physician, Galen, had taught that every organ in the body has a definite use, could we but fathom it. But for centuries the apparent uselessness of a certain set of organs of the body seemed to refute this assertion. These organs we now call ductless, or endocrine, glands; and their influence on health and personality has come to be understood as probably exceeding that of any other single set of structure in our bodies.

EARLY STUDY OF THE DUCTLESS GLANDS

In the closing years of the eighteenth century, in 1786 to be exact, an English physician, Caleb Hillier Parry, observing that certain cases in which there was nervousness, irritability, tremors, rapid heart action and bulging of the eyes, and various

physical and mental instabilities, there was also an enlargement of the thyroid gland, suggesting that a disturbance of this gland was responsible for all these alarming symptoms. Then, more than half a century later, another English physician, Addison, proved that a certain disease in which there was great weakness, a peculiar bronzing of the skin, and ultimately fatal results, was accompanied by a diseased condition of two little organs (called at that time the *suprarenal capsules*, and more recently the *adrenals*), which are placed just above the kidneys. Finally, half a century later, Sir William Gull made the crowning discovery that the cause of a most peculiar and distressing disease known as *myxedema* is a thyroid gland disturbance. Furthermore, he offered absolute proof that his theory was correct. As a result, a great impetus was given the study of these hitherto mysterious glandular structures of the body, an impetus that has gained momentum with the years. At present the study of the ductless glands and the methods of correcting their

disorders has become one of the most important and fascinating of all studies in medicine. It is indeed an almost romantic field in medical science, yet an intensely practical one.

Nor is this but a passing medical fad. It is now one of the definitely established facts in medicine that this system of organs, formerly known as ductless glands, and more recently called the endocrine glands, play an enormously important rôle both in health and disease. Some of their functions are now known definitely, and some of the effects of the disease of these glands are so pronounced, and the cures so effectively spectacular, that there is little room left for doubt about them. Indeed, a general understanding of the "endocrines" is now just as much a part of a well-rounded education as a general knowledge of hygiene, physiology or chemistry.

GLANDS AND THE EMOTIONS

But while the early studies of the ductless glands concerned themselves mostly with

physical manifestations, later studies uncovered even more amazing effects in regard to the emotions, and especially to those of fear, rage and worry.

During the late war deaths from prolonged fear or from sudden intense fright were fairly common experiences. Even in ordinary life we sometimes hear of such deaths from strong emotions of fear. That fear and other very intense emotions may have the most exhausting and depressing results is, of course, a matter of common knowledge and experience with all of us. "In times of terror or of intense anger, for example," says Professor Cannon of Harvard Medical School, "there is a surging up within us of forces of which in days of calm and comfortable living we have been quite unaware. So powerful may these forces be that their dominance, even though temporary, may be terrifying. They may lead us to acts which we remember with a thrill of satisfaction or, on the contrary, with pain and chagrin. Any one who has been in the grip of great emotional excitement can

readily understand deeds of desperate violence, whether good or bad, which may be the natural consequence of such an experience."

The origin of these intense and once mysterious emotions which may so utterly dominate our entire characters and personalities has always interested thoughtful people; but the explanation has only been known within very recent years. During the last decade particularly, the origin and nature of the emotions have received the most careful and exact study, a study which has been rewarded with one of the most amazingly interesting discoveries ever made in scientific medicine.

As we have said elsewhere, the emotions govern our lives far more than does reason, but it is quite another matter to become the absolute victims of our emotions, and this is, unfortunately, what uncontrolled emotion often results in. How is it that emotions may be so intense that they sometimes utterly overwhelm us, temporarily changing our characters to such a degree that we are

afterward often amazed at our thoughts or deeds, and that they may render us almost, or quite, helpless victims to ourselves? Or, how is it that strangely powerful feelings may come over us which make possible the greatest acts of bravery, and place at our disposal unknown and seemingly impossible powers for physical endurance?

THE EMOTIONS AND CONSCIOUSNESS

It is a well-known fact that the strongest and most elemental of our emotions need have little or anything to do with the higher centers of consciousness. Man, in common with the lower animals, governs much of his life through automatic responses, the arrangements for which are already present in the brain at birth. Such arrangements provide for what are known as "pattern-responses." "Usually," as Cannon says, "it is assumed that these fixed and predetermined activities are like those which we gradually develop in time as a result of habit; they are distinct, however, in that they are regarded as *racial*, not individual

habits, and are transmitted from parents to offspring, ingrained in the nervous organization."

With this explanation it is easy to understand why, when elemental emotions such as fear or rage overtake us, they seem mysterious and we do feel as if we were actually "possessed." We are indeed possessed, if by that we mean that our consciousness and reason have not had much to do with the matter; and it is for this reason that we afterward often feel that we were for the time being some one else, not the least like our usual sensible selves.

OUR PRIMITIVE NERVOUS SYSTEM

Intimately associated with the age-old part of the brain which has to do with automatic responses, is the sympathetic nervous system which carries messages to heart, blood-vessels, ductless glands and other internal organs of the body such as the liver, stomach and intestines. These parts of our bodies are not under voluntary control. We can not regulate our heart beats, or control

digestion, or direct the work of our other internal organs. This is done for us by the automatic or sympathetic nervous system. But let emotion, such as anger or fear, take control of us and at once, through the action of this age-old racial nervous system of ours, digestion may absolutely cease, the digestive glands stop secreting, the stomach and intestines no longer push the food along, and the blood supply to these organs is largely cut off. But while some of the internal organs thus become inactive, the brain, heart and voluntary muscles are suffused with blood; blood-pressure rises; the liver liberates sugar into the blood; breathing is deeper; the heart beats faster and the excretion of waste products through the skin and kidneys becomes more active.

THE GLANDS OF FEAR AND RAGE

What does all this strange upsetting of normal balance in the body mean? It means just this—that powerful, and until recently unknown, chemical materials have been suddenly thrown into the circulation, and that

this material has been secreted by those ductless glands known as the *thyroid* and *adrenals*. These substances have just the effects described, they contract blood-vessels, hurry the action of the heart, allow the blood-vessels of the heart, brain and voluntary muscles to remain open. Incidentally, the liver now pours out sugar into the blood for immediate consumption for energy production in the muscles; the breathing deepens; the lungs receive larger amounts of oxygen through their dilated tubules for the purpose of burning the food-fuel in the muscles, and the kidneys and skin hurry away the waste products of all this increased work in the human machine. All this has been accomplished by the "glands of fear and rage" which control our emotions, to the end that the human animal may protect himself in combat or by flight.

Now all this is well enough for animals, or for primitive man, but of what possible use can it be to man of to-day—to the human being of refinement, culture, education and religious aspirations? The answer is

that in many if not most of our emotional situations, such responses are not useful, and are, indeed, often positively harmful. Fear of an examination upon a student may have all of the physical effects just described, without any possibility of "working off steam" through the muscles. Anger of any sort always works us a positive physical injury. Great worries, or small worries long continued, raise blood-pressure, stop digestion, throw sugar into the blood or urine, produce headache, cause exhaustion, and a host of other troubles. Instead of the "mobilization of the forces," as Cannon says, being useful for physical activity—fight or flight, for example—these forces now waste themselves in useless internal explosions, as we might say.

This happens to some degree not only in fear and rage and worry, but in certain diseases such as goiter (exophthalmic), in which there is an excess of secretion of the thyroid gland in the blood, with consequent high blood-pressure, rapid heart, perspiration and overacting kidneys among many

other symptoms. In other words, some of our ductless glands which were once merely reserve organs of defense now often become organs of useless or harmful emotions, or when diseased, organs of physical destruction.

Fear and anger have had their uses all through the ages, while man has been slowly evolving, and these uses have been chiefly those of physical protection. The struggle for existence has always been intense and, as Darwin long ago showed, only the fittest survive. The race was for the swift, and brawn, not brain, settled the matter of personal survival. The ability to fight or to flee depended on a human machine which could quickly marshal its sources of energy—the ability for “mobilizing its forces.”

Now, in order to bring this about, the primitive emotions had to produce an instant response. Fear or rage resulted in an outpouring into the blood of secretions from certain of the ductless glands, and this in turn, as we have already seen, prepared the human engine for battle or for flight. In

other words, the engine was "fired up," and everything else was subordinated to muscular exertion.

DANGEROUS EMOTIONS

But to-day we do not so much survive by brawn as by brain, at least so far as individuals are concerned, if not in respect to nations. And so it happens that the emotions of fear and rage are of little or no value to us, and certainly not in the sense that they once were. Consequently when we are likely to be overwhelmed by these primitive emotions our purpose should be to sidetrack them—to shunt them off in other directions, or, if possible, to eliminate them entirely. Fear, except as caution, which is really not fear at all, and rage, anger and worry, are always and invariably an unmixed evil. The effects of these strong ancestral emotions are still physical; and since we can not fight with hoof or claw, or kill, or injure, or run away, we suffer in every part of our physical, mental and spiritual constitutions.

ORIGIN OF THE EMOTIONS

Doctor Crile expresses this admirably in his book on *The Origin and Nature of the Emotions*. "We fear not in our hearts alone, not in our brains alone, not in our viscera alone—fear influences every organ and tissue. Each organ or tissue is stimulated or inhibited according to its use or hindrance in the physical struggle for existence. By thus concentrating all or most of the nerve force on the nerve-muscular mechanism for defense, a greater physical power is developed. Hence it is that under the stimulus of fear animals are able to perform preternatural feats of strength. For the same reason, the exhaustion following fear will be increased as the powerful stimulus of fear drains the cup of nervous energy, even though no visible action may result. . . .

"Perhaps the most striking difference between man and animals lies in the greater control which man has gained over his primitive instinctive reactions. As compared with the entire duration of organic evolution, man came down from his arboreal

abode and assumed his new rôle of increased domination over the physical world but a moment ago. And now, though sitting at his desk in command of the complicated machinery of civilization, when he fears a business catastrophe his fear is manifested in the terms of his ancestral physical battle, in the struggle for existence. He can not fear intellectually, he can not fear dispassionately, he fears with all his organs, and the same organs are stimulated and inhibited as if, instead of its being a battle of credit, or position, or of honor, it were a physical battle with teeth and claws. . . .

“Nature has but one means of response to fear, and whatever its cause the phenomena are always the same—always physical.”

CONTROLLING OUR EMOTIONS

What, then, are we to do about it? Cannon offers a most practical suggestion. Since “the mobilization of the bodily forces for struggle will occur under great excitement, although no muscular effort is undertaken,” and since this will occur to the stu-

dent, the stock-broker, the soldier under restraint, to the frightened woman, to the unjustly treated man, or the worried patient, something must be done, or health or even life itself will be threatened.

“First,” says Doctor Cannon, “since the bodily changes induced by strong feeling are preparatory for action, it is in accord with ages of past experience to let them be expressed in action. A fit of rage can be turned to good account by the performance of hard labor that needs to be done. Thereby, the emotional preparations have their outlet, the task is accomplished and the body has the benefit of the muscular exercise!

“Again, if irritating conditions develop which can not be dealt with in a practical manner by doing something, the wise man is he who accepts them philosophically and, so far as possible, turns his attention to other affairs. Thus the futile emotional disturbance may be aborted. There is no advantage to be gained by letting the body make ready for a supreme effort, when there is no effort whatever to be made. This is, to be

sure, often a counsel of unattainable perfection, but there is no doubt that by taking one attitude, emotional factors can be emphasized and elaborated to alarming proportions, and by taking another attitude, they can often be diverted and minimized to insignificance."

THE REMEDY

The remedy for fears or worries of this nature suggests itself: do not allow yourself to have them. But to do this implies an ideally constructed individual, whose physical condition is perfect, and whose emotions are all under absolute control of the will. And, needless to say, no such person exists, as we have been pointing out all through the preceding pages. The nearest approach to this ideal individual is the one in approximately perfect physical health, and with his nervous system well under control.

Now, these new studies of the endocrine glands suggest that many cases of apparently causeless fear and worry in physically perfect individuals, are not merely the re-

sult of a badly controlled imagination, but indicate some slight imperfection in the workings of the seemingly perfect physical mechanism. There is something wrong in the "endocrine balance" which expresses itself in fear and worry. The ill-defined apprehension, fear and depression that some persons experience without any obvious cause, are almost invariably the result of slight endocrine disturbance.

Here again the remedy suggests itself, or, at least, the method of determining what the remedy shall be. The key to the situation is a determination of exactly what organ, or combination of organs in the endocrine system, is out of gear. And, having determined this, proceed with measures to correct these conditions. This will require skilled medical assistance, just as the finer adjustments of your auto or your watch require the services of a skilled mechanic. But once the cause of the difficulty is found and corrected it is usually possible to forestall further troubles of a similar nature by intelligent self-observation. Prevention is usually easy when causes are known.

The ductless glands, then, not only control our output of physical energy both in times of stress and probably under ordinary circumstances, but influence our emotions. Indeed, the normal functioning of these glands probably determines to a very large degree our physical vigor, temperament and character.

In this chapter we have referred more particularly to the thyroid and adrenal glands, as these have been more thoroughly studied than the others. But there is a constantly accumulating knowledge also of the others, including the gonads, or sexual glands, the pituitary and pineal in the brain, the thymus and the parathyroids in the neck.

CHAPTER X

THE GLANDS OF COURAGE, FEAR, HEALTH AND PERSONALITY

—*Continued*

MYXEDEMA

PERHAPS the most striking example of what a disease of one of these glands will do, and what physicians are accomplishing in correcting this disease, is found in the disease of *myxedema*, already referred to, and as described by Sir William Gull in 1873. In this condition the thyroid gland (in the front of the neck) ceases to do its work properly. As one result, we have the symptoms that are described by the late Sir William Osler as being a "marked increase in the general bulk of the body, a firm, inelastic swelling of the skin, which does not pit on pressure, dryness and roughness, which tend, with the swelling, to obliterate

in the face the lines of expression; imperfect nutrition of the hair. . . . The physiognomy is altered in a remarkable way; the features are coarse and broad, the lips thick, the nostrils broad and thick, and the mouth is enlarged. . . . There is a striking slowness of thought and movement. In some instances there are delusions and hallucinations, leading finally to a condition of dementia."

From all of which it is apparent that this is a most serious condition—a condition for which there was formerly no relief, surgical, medical or psychological. But with the discovery that the disease is due to the fact that the thyroid gland is not supplying the blood with its necessary secretion, came the natural suggestion of supplying this secretion artificially.

A MODERN MIRACLE

The result is one of the most striking of modern medical miracles—a thing which, alone, should make every intelligent person a devout worshiper at the shrine of science.

For when thyroid secretion from a sheep is administered, usually in the form of tablets, "the results, as a rule, are most astounding—unparalleled by anything in the whole range of curative measures. Within six weeks a poor, feeble-minded, toad-like caricature of humanity may sometimes be restored to mental and bodily health."

One observer has made the picturesque observation that the thyroid in the animal machine corresponds very closely to that of the accelerator of an automobile; that it is the great controller of the *speed of living*. And in proof of this we find that an overly active thyroid does quicken the vital processes of life, whereas a retarded one correspondingly slackens them. Yet the comparison of this body mechanism to any man-made mechanical device is entirely inadequate; for "controlling the speed of living" is only one of several functions performed by this remarkable gland.

One would suppose that such a discovery as this miraculous cure for myxedema would have been proclaimed from the house-

tops around the earth; for it was no "flash in the pan" discovery. It worked,—and it worked almost invariably. As a result, many asylum inmates—fat, logy, thick-lipped, slow-moving demented—presently emerged from their prisons with faculties practically restored.

But no trumpeting herald proclaimed the miracle of their coming, as heralds have often proclaimed the charlatans and fakirs of all generations! Yet the world of science knew and appreciated—knew that new vistas had opened in the field of the treatment of disease. It had learned already that the under-activity of this little gland in the neck produced the dire consequences already referred to. It was soon shown that its over-activity produced almost equally great calamities as, for example, in one form of goiter. Wherefore, it was a logical conclusion that in perfect health gland secretion must be delivered in perfectly definite quantities, and that when there is a slight disturbance in this secretion, one way or the other, there must be symptoms produced in

a less degree, possibly as obscure symptoms or even disorders hitherto not understood.

THE GLANDS AND BEHAVIOR

"Twenty years ago the very term 'endocrine system' was unknown and the science of the ductless glands had no standing," said Professor Max G. Schlapp recently. "To-day our knowledge of the endocrines and their influence on every function of the nervous system in man promises to revolutionize our whole understanding of human behavior. We know that many men may commit crimes because their thyroid glands or other glands are out of order. We understand now that many unfortunate human beings are unable to control themselves under temptation or in the face of other arousing stimuli because there is some derangement in the glands."

There are certain other organs, such as the spleen, the kidneys and the liver, and the prostate that may perform endocrine functions quite apart from the well-known functions attributed to them. The effect of

derangement of any of these organs upon many phases of physical and mental life is of the greatest possible importance in the physical and mental life of man.

“More and more,” says Professor Llewellyn F. Barker, “we are forced to realize that the general form and external appearance of the human body depends, to a large extent, upon the functioning, during the early developmental period, of the endocrine glands. Our stature, the kinds of faces we have, the length of our arms and legs, the shape of the pelvis, the color and consistency of the integument, the quantity and regional location of our subcutaneous fat, the amount and distribution of hair on our bodies, the sound of the voice and the size of the larynx, *the emotions to which our exterior gives repression*, all are, to a certain extent, conditioned by the productivity of our glands of internal secretion.”

OUR CHEMICAL MESSENGERS

In considering the action of these ductless glands it should be remembered that the

only communication between the cells of the body was formerly thought to be that of the nervous system, which is, in effect, a telegraphic arrangement of nerve filaments reaching everywhere all about the body. The action of the endocrine glands indicates that there is not only this telegraphic system but also what has been called a "postal system" between cells, in which the messages in the form of chemical substances secreted by the glands are transmitted by the blood. Some observer calls them "chemical messengers" because they carry messages from one group of cells to another through the public highways of the blood; but at present they bear the official name of *hormones*, and this word is now one to conjure with.

Another member of this group of wonderful body function controllers is the pituitary, a little organ about the size of a pea lying in the skull at the base of the brain just behind the root of the nose. Yet this little gland, despite its minuteness, is really two glands in one, each part having a very different function from the other, and each

vitally important to the welfare of the body. This gland is present in one form or another in all of the lower animals, from worms and mollusks upward; and its importance to man is shown by the fact nature has arranged a specially well protected cavity in the skull, the *sella turcica*, or Turkish saddle, for enclosing it.

GLANDS AND GROWTH

It seems to be established beyond reasonable doubt that the growth of the skeleton of the body is controlled largely by the forward portion of this little pituitary gland. When this portion is over-active in childhood we have the abnormal type of growth called *gigantism*. The eight-foot giants of the circus are the products of the abnormality of this portion of the gland in their skulls. On the other hand, if this gland is not sufficiently active there is likely to be a failure in the bony development of the body. And when the functions of this gland are disturbed in one way or another, various peculiar symptoms develop, such as a singular

drowsiness, dryness of the skin, loss of hair, dulled intellect, an abnormal craving for sweets, and sometimes pronounced forms of epilepsy.

The functions of the back part of this little gland seem to be quite different from those of the other portion, although it is impossible to separate the two entirely. And of course, there are probably many other functions that are not even suspected at present. It has been pretty definitely established, however, that the secretions from the posterior or back portions control the *tone* of certain muscular tissues, such as those in the blood-vessels and the intestines, bladder and the uterus. Apparently this is proved by the fact that when *pituitrin*, a substance obtained from this part of the gland, is injected into the blood, it raises the blood pressure and causes continued contraction of the muscular structure under its control. This pituitrin is one of the most useful substances in the practise of modern scientific medicine.

This, in brief, summarizes some of the

functions known to be controlled or influenced by the pituitary gland. It is unnecessary to go into more detail—to show how this organ not only influences growth and certain bodily functions, but may determine character changes and mental attitudes. No one knows as yet the limit of its scope of activity. But the point of interest here is that our physical condition and mental attitude, our hopes, fears and intellectual accomplishments are influenced directly and indirectly by this minute lump of tissue hidden in a little recess at the base of our skulls.

The study of the endocrines has been a veritable field of out and out discovery, of readjustment of ideas, and of “resuscitation” of neglected organs in some instances. Organs which had hitherto been looked on as functionless leave-overs from nature’s workshop in the process of creation, useless as the cloth clippings from a tailor shop, were found to be of utmost and vital importance to life. The remnants and clippings proved to be the most valuable part of the garment, as it were.

THE THYMUS GLAND

Another one of these neglected organs, one which nature herself uses for a time and then discards, is the thymus gland, the organ which "dominates childhood." It is a gland situated in the chest astride the windpipe, extending downward and overlapping the great vessels of the heart. Formerly it was believed to be concerned in the development of the child before birth, and to be rapidly absorbed and disappear within two or three years after birth.

"We know better now," says Doctor Leonard Williams of London. "To-day we recognize in the thymus an intrathoracic gland, variable in size, which, so far from disappearing in the course of the first two years of life, continues to grow up to, and in some cases even beyond, the age of puberty." But we are by no means sure of the functions that this gland performs. Leonard Williams believes that "it has a close relationship with the genital organs in the male, but not in the female." Also, that when this gland enlarges abnormally in childhood, or

persists on into adult life, there are very important physical changes produced.

“The child with an enlarged thymus is typically the child whom our grandfathers called the scrofulous child, the angelic child of the elder Gross, of whom Symmers has thus recently written: ‘The angelic child may be described as delicately moulded but beautifully proportioned, blue-eyed or brown with long lashes, finely chiselled features, transparent cheeks and rapid mutations in coloring, smooth skin and silk-like hair, shapely limbs and quick graceful movements—a thing of beauty, but lacking in the full promise of life. Such children are not even reasonably assured of maturity, but are liable to be eliminated by sudden death, by tuberculosis, cerebrospinal meningitis or other infection.’”

It does not follow that all children in which the thymus persists are delicate and beautiful; on the contrary, some of them are “ugly, sluggish and rickety, but even in them the skin and its appendages are often fine and delicate.” And as to the mental

qualities, and moral character, it appears that many of them become criminals. Indeed, the accumulating evidence seems to show that a persistent thymus is found in a very high percentage of criminals.

THE THYMUS AND CRIMINALITY

Thus, in a series of autopsies on criminals made at the West Virginia University Medical School at Morgantown recently, and reported by Doctor S. J. Morris, twenty-two cases of persistent thymus were found in one hundred and ninety-two examinations. "Twenty were from the bodies of criminals sent in by the State penitentiary, seventeen being murderers of the first degree." Which leads Doctor Morris to reach the following conclusions on the effect of deranged endocrine glands on human conduct:

"The conduct of a person seems to be the result of all his impulses and inhibitions, the impulses causing him to act and the inhibitions causing him to stop and consider his actions. We, therefore, have two kinds of action: one in which the impulses predomi-

nate, which is an impulsive action, and another in which the inhibitions predominate, which results in premeditated action.

“It has been shown that an abnormal secretion of the thymus gland interferes with the relationship between the impulses and the inhibitions so that a person responds to emotions that he would not respond to normally.

“It has also been shown that out of twenty criminals dissected, all had persistent thymus glands.

“From this I feel that I am justified in drawing the conclusion that the persistent thymus is in some way accountable for the mental state that caused these men to be criminals.”

In other words, what appears to be pure criminal viciousness in certain cases may really be, to some extent, the result of deranged endocrines, which may sometimes be corrected by proper treatment, particularly in young persons. Some such cases, with successful corrections and resulting good behavior, have come under our observation.

Much in respect to the ductless glands is still unproved, but there is reason to believe some things which can not at present be scientifically demonstrated. It would appear for example that animals with a wide cortex or outer portion in the adrenal gland are courageous, while those with a narrow cortex are timid, although no definite substance has as yet been isolated from this portion of the gland. Without going into too much detail it may be said that conditions of both physical and mental growth and temperamental peculiarities appear to be controlled to a considerable degree by the various secretions of the ductless glands. Size of the body, distribution of hair, texture of skin, character of the brain, the sexual constitution, emotional make-up, masculine or feminine characteristics, energy, blood-pressure, nervous stability, moods, courage or fear, degree of physical maturity, all these and other qualities of the individual would appear to be greatly influenced by the condition of the ductless glands.

It seems highly probable that the type of

personality possessed by any one is determined by these strange organs. And, as evidence that such is the case it is now pretty definitely determined that failure of function in the sex glands, the testes in man and ovaries in woman, greatly influences health, vigor and temperament. The attempts at transplantation and other methods of artificially supplying the needed internal secretion from these glands are certainly along scientifically correct therapeutic lines, even though they are at present exaggerated and unreliable. Certainly physical vigor, mental energy and the preservation of youthful qualities are to a large extent dependent upon the proper functioning of these glands.

OVER-STIMULATION OF THE DUCTLESS GLANDS

Finally, we must call attention to the damaging effects upon mental and physical health which always follow over-stimulation of the ductless glands, particularly the thyroid and adrenals, which accompany emotional strains. Anger, fear, worry, or any

other intense emotion, especially when long continued, produce the most disastrous effects on the cells of the brain and on those of certain other organs of the body. Only temporary exhaustion and disability may result, or the effects may be permanent, or even death itself is possible. Experimental evidence of these facts is given by Crile, Cannon and other investigators with animals, and the same sort of evidence was obtained during the war with soldiers.

“All the lesser emotions, worry, jealousy, envy, grief, disappointment, expectation, all these influence the body in this manner, the consequences depending upon the intensity of the emotion and its protraction. Chronic emotional stimulation, therefore, may fatigue or exhaust the brain.” Such emotions may, indeed, produce such serious diseases as diabetes, heart disease, insanity, or such minor disorders as indigestion, headache, nervous exhaustion and sleeplessness.

“The effect of the emotions upon the body mechanism may be compared to that produced upon the mechanism of an automobile

if its engines are kept running at full speed while the machinery is stationary. The whole machine will be shaken and weakened, the batteries and weakest parts being the first to become impaired and destroyed, the length of usefulness of the automobile being correspondingly limited."

"But," you may well ask, "if my motor insists upon running too fast because my timing system or accelerator is out of kilter; or, similarly, if I am too fearful, high strung, and quick-tempered because my endocrine timing gears or accelerator are not properly adjusted, how can any such intangible thing as 'self-control' or 'right-thinking' correct this very definite abnormality?" It is a pertinent question.

THE HUMAN MOTOR

There is this difference between the adjustments of the human motor and that of a mechanical one: the mind does influence the running of this motor, even though we can not as yet explain exactly *how* it does so. The condition of the mind accelerates or re-

tards digestion, for example, as we see in cases of grief and exaltation. Yet digestion and assimilation are in part endocrine processes. And undoubtedly a well regulated mental attitude tends to keep the endocrine function in a normal balance.

Even when this balance is disturbed and is affecting the mental attitude, as when an active thyroid causes apprehensions and fears, the condition may be helped, even though not actually cured, by exerting the will power to hold these fears and apprehensions in check. This is why the faith of the patient in the medicine he is taking helps the remedy to work. Likewise, why your trusted physician gets better results than one in whom you have less faith even though the prescriptions given are precisely the same.

MIND AND BODY

As an example of the sensitiveness of the adjustment between the mind and certain bodily functions, it is a common observation that persons starting upon a journey often have the bodily functions disturbed for a

few days, as shown by constipation. All manner of explanations have been suggested to account for this very common phenomenon—change of water or food, change of air, the motion of the vehicle, and so on. Yet none of these things seems to fit all cases.

The more reasonable explanation, and probably the correct one, is that this constipation is the result of the action of the mind upon the organs of digestion. In undertaking a journey of any consequence there is always a certain amount of apprehension, even though this may be so slight that it is scarcely recognized. It is sufficient, however, to affect the delicately adjusted nervous control of the glandular digestive system to the extent of causing slight constipation. Great fears and frights, as every one knows, often produce precisely the opposite condition. And fear is often an important element in sea-sickness.

MODERN THERAPEUTICS

It is probable that in all these conditions the whole system of glands is affected, not

merely one particular organ. But we do not know this and must act accordingly when seeking a remedy. The ideal remedy would be the one that supplied the system with the secretion or hormone that is lacking and in the exact amount of this deficit, as is done in cases where there is a deficient thyroid secretion. But as yet this is impossible; and in the main we must rely on "empirical" remedies—remedies that have proved their worth through repeated trials.

CONSTIPATION AND ITS MENTAL CONTROL

Nothing illustrates this better than the scores of effective but empirical methods of combatting constipation. The active agent of these methods, when medicinal, is one or another of such drugs as cascara, senna, rhubarb, aloes, magnesia, podophyllin, phenolphthalein—a veritable host, and all tried and found useful in certain cases by the test of time. Yet no one knows exactly the mechanism by which any one of these acts.

The really important thing is that we know they do act. And the fact that we

know how to get results without being able to explain why we get them, is simply one illustration out of many of how our practical knowledge is sometimes in advance of our ability to explain such knowledge on scientific grounds. Eventually we hope to be able to understand the *why* of these things; but, meanwhile, we should not overlook the practical value of understanding the *how*.

Moreover, the problem of determining just what remedy should be applied in most cases is complicated by the fact that no two cases are precisely alike, and that remedies act differently on different individuals. Nothing illustrates this better than the treatment of this almost universal condition, constipation. There are many people who find that the eating of fruit, or certain kinds of food, or smoking a cigar, even, act effectively. Others accomplish the same end by the use of systematic exercises. But still others, a vast army in the aggregate, find that none of these things is always effective, and are obliged to take one or another of the laxative mixtures, sometimes very regular-

ly. And yet, each of these individuals may be, and continue to keep in practically perfect physical health.

SOME PSYCHIC CAUSES OF CONSTIPATION

This condition of an almost universal tendency to constipation among civilized people to-day may be explained, in a general way, by our present-day methods of life—the kind of food we eat and our methods of preparing it, the way we clothe our bodies and heat our houses, and the general tendency to less and less physical activity. These changes have taken place so rapidly in recent years that our systems have not been able to keep pace with them. Our glandular systems have not adapted themselves to these new outside conditions. Hence, we must aid these organs with artificial means.

This is of peculiar interest to us here because constipation results in headaches and various physical discomforts, and in depressions and all manner of mental upsets and obliquities. Probably the ultimate basis of these effects is the *cause* of the constipation ;

but frequently for practical purposes the constipation is the culprit; and when this is corrected the other symptoms disappear.

Wherefore it is evident that every person, particularly those of nervous temperaments with a tendency to doubts or phobias, should correct any tendency to constipation. If exercise and certain foods will do it, well and good. If these are not effective, then it is far better to take some mild laxative, and if necessary take it as regularly as one takes his meals, than it is to delay doing so and thus suffer unnecessary discomforts, which in the end can not be relieved in any other way.

As was said a moment ago, a good remedy for one person may not prove so for another. And of course only the most general rules may be suggested. But for practical purposes it appears that persons who are light eaters are often benefited by using one or another of the agar preparations taken with their food. And in such cases, mineral oil sometimes works like magic. This should not be confused with castor oil, which is a

most valuable remedy in certain cases, but not for the correction of this chronic condition.

Similarly, a word of warning should be given about the possible dangers of the habitual use of such mechanical aids as forced enemas. As an occasional, and possibly quite frequent, emergency measure these are invaluable. But there is some danger that, if repeated too frequently and too forcibly, there may be a permanent distention of the intestine. It is far better to use one or another of the various vegetable laxatives; the one of personal choice should be that which is most effective and comfortable.

PHYSICAL BASIS OF SUGGESTION

Another class of cases in which the endocrine glands are undoubtedly responsible are those that are benefited by one or another of the numerous "tonic mixtures." In most of these cases it is usually impossible to put our finger upon the exact organ that may be at fault, and, as a result, we are not able to pick out any specific glandular prep-

aration that will correct the condition. But we have learned by practical demonstration that when certain "bitter tonics" are taken, there is a whipping up of the bodily functions and the patient is better. Probably this tonic mixture stimulates the flagging endocrine glands, or gland, although we do not understand just how. But the important practical point is that tonics *do* produce beneficial results. And we should not disregard such practical aids even though we can not explain their action on scientific grounds.

On the other hand, it seems pretty clearly established that such conditions of "nerve exhaustion" as neurasthenia, so essentially an American product, and characterized by morbid doubts and fears, are due to a disturbance of the endocrine system. The symptoms themselves suggest this; and the correctness of this assumption is borne out by the fact that in many cases the condition is corrected and the patient cured by the administration of properly selected glandular preparations.

This is one of the triumphs of applied endocrine therapy. And, although it is not so certain or so miraculous seeming as the results of thyroid treatment in myxedema, it is an earnest of the wonderful things that will be accomplished in the not very distant future as we become more and more familiar with the action of these essential glands.

CHAPTER XI

THE HABIT OF FEAR

FEARS, like many other things, may become habits with us. We fall into the habit of reacting in certain fixed ways, and these forms of reaction are nowhere more commonly found than in our fears. Like other bad habits, fears are hard to break, and the more nervously constituted a person is, the more difficult he finds it to break his habits. The victims of drugs, alcohol, excessive use of tobacco, tea or coffee are examples of nervously unstable people who have become the slaves of habit. It is for this reason that laws alone never cure some of the evils at which they are aimed. Just so long as this defect in human nature goes unrecognized, just so long shall we be disappointed in some of our cherished methods of reform.

“Habit is, in a sense, opposed to thought; and a person who is too much given over to

habit fails to use his intelligence." While habits are at first conscious, their pathways in the brain are at last so often traveled over that the messages pass through with little or no consciousness. In this manner both good and bad habits are established until they become, in many cases, almost, if not quite, automatic. Most bad habits are of the impulsive kind, but deliberate voluntary habits may be made useful to us in building up normal reactions in life and in resisting morbid abnormal reactions.

GOOD HABIT FORMATION

Good habit formation is a matter of "making our nervous systems our allies instead of our enemies."

"The business of childhood and youth," says Doctor Goddard, "should be the formation of useful habits. Compared with this the mere acquisition of knowledge is a waste of time." All habits, whether good or bad, as we have said, tend to become more or less automatic, or to take place with little consciousness, so that our efforts should be con-

sciously and deliberately to form desirable ones, and inhibit bad ones until at last we need give little attention to the whole matter.

MENTAL PATHWAYS OF THE BRAIN

All this leads us to ask, "What are the patterns and pathways in the brain which underlie habit formation and, indeed, underlie all our instincts, emotions, and our very intelligence?" When certain stimuli travel, let us say, from the eye or ear or the skin to the brain, these take certain paths. The sensation (or stimulus) finally reaches a certain group of cells in the brain which we call *neurons*. Certain groups of these brain-cells and their little cobweb-like connecting fibers are spoken of as "neuron patterns." Our instincts depend on such patterns which are already fixed for us at birth, patterns which are, therefore, inherited. These inherited patterns, fortunately, make most of our physical functions automatic, but, unfortunately, they sometimes handicap us by taking a hand in our emotions

which we need to control by suppression or substitution. Fear, for example, is such an emotion. But, in addition to these inherited patterns, we constantly acquire later in life new patterns or, at least, new ways of reaction which develop with age and stimulation or, in other words, through use. It is these acquired patterns which have most to do with our habits, good and bad, and indeed, with most of our successes or failures in life.

Now, when a certain pathway is once followed in the brain, it becomes increasingly easy for the same stimulus to follow along this pathway again, until it becomes practically the only way it can go. A *fear* based upon an experience which starts up certain reactions in our brains thus tends to become fixed because certain stimulations follow along certain paths with the greatest possible ease—not only so, but through what we call “association of ideas,” such reactions occur with all sorts of suggestions, often not originally related to the fear at all, and unrecognized as such. Thus, the person

possessed with fear soon becomes a sort of automatic mechanism constantly reacting to morbid suggestions, instead of an intelligent human being with all his essential directing forces well under control.

OUR AUTOMATIC HABITS

Fear in primitive man was chiefly useful for the protection of his life. Certain automatic reactions always occurred to aid him in times of danger. His thyroid gland secretions opened up the draft under his vital fires; his adrenal gland secretions supplied power to his heart and speeded up the blood supply through his muscles; certain liver secretions furnished energy to his muscles for quick work; and so his whole body as a living machine was quickly tuned up and prepared for flight or fight. But to-day how differently fear may affect man! "Our automatically executed reactions are not sufficient to enable man to win out in the struggle for existence." Man must to-day use also his wit and his ingenuity and make all sorts of new adjustments to the new re-

quirements of modern complex life. All the reactions of primitive man to fear may occur to-day in modern man, but under conditions in which they are entirely inappropriate, and these may lead to the least possible desirable result. Doctor Stewart Paton illustrates this point with the public speaker who becomes suddenly "stage-struck."

The frightened speaker or singer, or the embarrassed student, to whom we referred in an earlier chapter as struck dumb, or the shell-shocked soldier at the front, becomes the victim of his originally useful primitive instincts; he wishes to escape from his unendurable situation, and all his primitive physical and mental reactions prepare him for such an end. But new conditions in life make this escape impossible. He must, therefore, find an intelligent moral equivalent for his fear.

"The connecting links in the chain between our wishes and acts are formed by habits . . . and this is just as true of our mental and moral, as it is for our physical

acts." All this simply means that desirable habits should be substituted for primitive, uncontrolled wishes, emotions and instincts. Such simple forms of automatic reaction to emotional life were all good enough for animals and primitive man, but in civilized beings there had to be developed a new sort of brain which could become the center of organized control of body and mind. Man uses this new brain, as Doctor Paton says, very conservatively, not wasting its energy, but also so effectively that he does and thinks the right thing at the right time.

DIRECTING OUR EMOTIONS

Our brains, then, should largely direct our emotions, and fears of all kinds are emotions. We have several times said that the intelligent are more frequently influenced by fear than the unintelligent, precisely because the intelligent have much more imagination, and can therefore concoct many more fears. On the other hand the intelligent, when properly trained, and especially if this training comes early in life, can be

successfully taught to learn the basis of fear, and in many instances its unreality, and therefore how to conquer and direct such harmful emotions, and how to disregard the old ghosts of unreality. We all need to learn the power of reasonable suggestion, but not the ignorant unthinking forms of suggestion about which we hear so much nowadays, suggestion in the form of old cults dressed up in spectacular new garbs, which juggle with meaningless names and formulas, or indulge in superstitious rituals.

Fear has, indeed, a physical basis that is often overlooked by various forms of mental healers, a basis designed primarily for the protection of the individual in fight or flight. Since we can neither fight nor fly, we should try to substitute the moral equivalents of fear—to substitute reason for unthinking emotional reaction.

THE HABIT OF HUMOR

The cultivation of a sense of humor is most helpful for this purpose. Thus, the

somewhat whimsical but absolutely true philosophy which is summarized in the simple question, "After all, what does it matter?" may be useful. For our fears and doubts are really not so important as they seem to ourselves; and even if fully realized, their effect on the great scheme of the universe is infinitesimal. Fears and worries of to-day are forgotten to-morrow, and are supplanted by new fears the following day, unless we have learned to throttle them or to laugh them into oblivion.

CHAPTER XII

CULTIVATING OUR NATIONAL COURAGE

THUS far we have been concerned very largely with individual fears. In a broad sense we have been stressing the matter of environment and subordinating the question of heredity. This must be so of necessity when individuals are considered; for, of course, there is no way of changing the heredity of a being already created. Our efforts must necessarily be confined to overcoming traits and tendencies that are present in the individual rather than attempting to avert the possibilities of bad inheritance.

But when race, or national, problems are considered the field shifts immediately to heredity. Environment then becomes the fixed and unchanging element. We can not change the geographical position or atmospheric and climatic conditions of our coun-

try. Neither can we change the general intelligence and character of its inhabitants very greatly simply by attempting to change individuals and individual environment. That is simply a palliative measure aimed to mitigate the effect of the trouble, without attacking its source.

If we are to change the race or the nation either for better or for worse, it must be largely through the agency of heredity. We are, indeed, making such changes and very rapidly, at the present time—changes that are of haphazard character and apparently in the wrong direction. Wherefore, it behooves each one of us to interest himself in the practical possibilities of the established laws of heredity.

The future of our nation will depend upon the intelligence and fighting courage of our descendants. Make no mistake about this: it is the fighting races that are the progressive ones. No race ever reached the top of the ladder in science, or art, or literature, or warfare, without literally fighting its way to that position.

Of course, when we cultivate the courage of the individual, and groups of individuals, we are, in effect, cultivating the courage of the nation. But, after all, the cultivation of courage in individuals is temporary and ephemeral. A far more effective method, and the only one that will eventually prove of any very great permanency, is through the agency of applied eugenics based on the science of heredity.

Until very recently the actual facts of heredity as applied to mankind have been largely a jumble of unsystematized observations, all of them pointing to the truth without actually proving it. But now, thanks to the investigations leading up to the great war, and during that period, we are able to present some indisputable facts that leave no room for argument.

"Each individual is a composite picture of all his ancestors," says a recent writer. "No one has ever seriously doubted the component elements of the picture; the only difference in opinion has been concerning the perspective, and the arrangement of the

figures. Some have been inclined to give undue prominence to remote ancestors in the composition, while others have practically ignored them, placing the figures of recent ancestors conspicuously in the foreground. Still others have brought environmental conditions to the front, thus concealing the remote ancestors completely and crowding back the more recent. In short there have been no fixed rules for composing the picture, at least until the closing years of the nineteenth century.

“To be sure Sir Francis Galton had formulated his laws of heredity some little time before this. And Galton’s empirical rules have proved to be fairly accurate. But it remained for an Austrian monk, Gregor Mendel, to fathom the riddle of heredity, and formulate accurate laws whose truth could be demonstrated by practical application.

“Mendel’s experiments were not made with human beings, not even with the lower animals, but were largely concerned with the little plant familiarly known as the gar-

den pea. What possible relation, you may well ask, have the laws governing the heredity of a little plant to those of the supreme animal, Man? or, for that matter, to the lowest member of the animal kingdom? The answer is simple and precise: they have *everything* to do with it. The same fundamental laws of heredity that govern the garden pea apply to all other plants, and all members of the animal kingdom, including man himself.

“Some of the miraculous transformations that have been wrought in plants, particularly the production of disease-resisting species, suggest the probability that similar effects will be produced eventually in human beings, since the Mendelian laws govern the heredity and methods of propagation in both. An interesting instance of the application of these laws is the production of a rust-resisting strain of wheat created by Professor Biffin, which seems destined to restore the almost obsolete wheat-raising industry of Great Britain.

“A few years ago the ravages of the rust-

fungus had practically destroyed wheat-growing as an industry in the British Isles. Microscopic studies of this fungus revealed the fact that in order to complete the cycle of its existence it must live for a time in barberry bushes; and these bushes are used extensively in Great Britain for hedges. By destroying the barberry bushes the rust-fungus would be exterminated. But such a radical cure seemed almost as bad as the malady itself.

“Professor Biffin found a substitute for this wholesale destruction of the hedges. By breeding experiments, based on Mendelian laws of heredity, he produced a strain of wheat which resembled ordinary English wheat in its quality as a foodstuff, but differed in the important particular that it resisted the attacks of the rust-fungus. Thus the scholarly old Austrian monk, pottering with the pea-vines of his little garden half a century before, made it possible for the modern English agriculturist to raise his wheat and keep his hedges.

“This is but one example in a thousand

that might be cited as showing the practical value of knowing the laws of heredity. The California wizard, Mr. Luther Burbank, has created hundreds of new varieties, and modified thousands, by his wonderful application of these laws.

“But obviously the application of Mendelian laws for the creation of new species of plants, which have neither muscular nor nervous systems, is a much simpler process than its application to the complex organisms of animals. Yet even in the animal kingdom these difficulties are not insuperable; and although the laws of heredity are more difficult in the higher organisms, enough has been accomplished already to show that these laws apply with the same fixity here as in the less complex ones.

“Thus it is possible to produce predetermined changes in color and anatomical peculiarities with almost mathematical accuracy in the offspring of certain domestic animals and birds. Furthermore, the mental characteristics of such offspring may be changed along definite lines under the magic touch of the Mendelian experimenter.

“It is one thing, of course, to predetermine that a certain egg in a nest will produce a thin, active, laying hen, its nestmate a fat, stupid sterile fowl for market purposes, and quite another to produce at will a criminal or a philosopher. But if we could control the ancestry of the criminal or the philosopher, as we can those of the fowl; and control, also, the additional item of environment, which enters so largely into the problem of eugenics, we should undoubtedly be able to produce results quite as definite in human beings as in the lower animals.

“In a way our civilization is doing this very thing at the present time, and has been doing it for ages—doing it badly when it produced a criminal, and doing it well when a philosopher was created. But, in either case, the individual was simply a happy or unfortunate result of haphazard natural selection. Had these selections been governed by the standards of modern eugenics during all past ages we should to-day have more philosophers and fewer criminals and degenerates.

“One of the greatest difficulties in making comparisons between the effects of heredity in man and the lower animals or plants, is the great difference in the time-element of generations involved. The cycle of development in the lower order of animals may be completed in months, or even weeks, whereas in man the cycle is reckoned in years. For this reason the student of human heredity must make his deductions from, and base his applications largely upon, past records. But even with this handicap he has been able to produce some very definite working data—enough, at least, to demonstrate the soundness of his theories.

“The evidences of heredity on normal anatomical structures are too patent to admit of argument. The commonplace example of a child’s resemblance to its parent is sufficiently demonstrative. But we are more particularly concerned with the influence of heredity on mental traits, especially those that have a pronounced effect on mental unsoundness. And curiously enough, it is through our studies of the hereditary ele-

ment in mental and physical abnormalities that we are able to reach definite conclusions governing the development of normal minds and bodies.

“We have learned, for example, that near-sightedness (myopia) is frequently an inherited defect. And this knowledge is most useful in studying the children of a myopic parent. We have learned, also, that the peculiar defect known as color-blindness is inherited from the male, but transmitted through the females of the strain. Thus a color-blind father rarely has color-blind children. But some of his nephews may be color-blind; and if his daughters bear him male grandchildren, we can predict with relative certainty that some of them will inherit the defect.

“It has been definitely determined that the color in the eye is transmitted with the same exactness, and according to the same fixed laws that govern the transmission of color to the flowers of the pea, or the coat of the guinea pig. Thus, if both parents have blue eyes, every one of their children will be

blue-eyed—a useful piece of knowledge in certain legal complications. And whatever the color, if the ancestry of the parents is known, we can predict with great precision what the color of the children's eyes will be.

“It is evident, therefore, that certain abnormalities of the eyes, as well as normal peculiarities, are governed by the laws of heredity about which we have some very precise knowledge. And we are certain that the other anatomical structures are subject to these same laws, even though we are unable to demonstrate the fact with the precision as in the organs of sight. Moreover, since mental traits are simply manifestations of definite physical conditions, it follows that these traits must be determined primarily by the same laws of heredity as those governing physical conditions. In short that the Mendelian laws apply to plants, animals, human anatomy, and mental characteristics.”

It will be observed in this quotation that most of the observations, although tending strongly to support the idea that man is

subject to the laws of heredity the same as the lower animals and the plants, did not actually prove this point. To be sure, most scientific observers needed no further proof to be convinced. But fortunately for our purpose, this proof has been recently forthcoming—proof that is so convincing that it can not fail to be impressive to any person of normal mentality.

At the annual meeting of the Medical Society of the State of California, in 1923, Dr. Henry G. Brainerd, President of that organization, presented an array of facts in his Presidential Address that are most amazing and startling. Whatever our preconceived ideas on the subject may have been, there seems to be no way of evading or contradicting the facts presented by Doctor Brainerd which show that at present our nation is deteriorating in moral courage and mental fiber, and that the cause of this decadence is bad heredity.

Doctor Brainerd did not confine himself merely to indicating our defects. He did indicate them, and pointed out their causes,

but he also offered a remedy, and a comparatively simple one. He did this in his remarkable document which we present here without modification except an occasional change in a technical term which might otherwise be puzzling to the average reader. And please bear this fact in mind: This paper was presented to one of the most learned bodies of representative scientists in the United States, was accepted by that body almost without a dissenting voice, and is here reproduced with Doctor Brainerd's generous permission.

"A study of the draft statistics of the late war," said Doctor Brainerd, "shows that there were examined by the various draft boards 5,758,000 men between the ages of twenty-one and thirty inclusive. And there were found unfit for service 1,289,000 men, or twenty-two per cent. The same defects which were found in these men would probably be found in a like number of women of the same age, so that it is safe to say that one out of five of the population of that age is physically or mentally unfit; and were

they under the control of a successful stock breeder would not be allowed to propagate. This information came to me as a shock, and led me to investigate the character of these defects; physical defects, undersize, overweight, imperfect vision and hearing, flat feet, etc., making them unfit for army service are much less serious as far as breeding is concerned than the mental defects which are so sure to descend to the offspring.

“An investigation of the mental defectives in this 1,289,000, shows a total of a little over 82,000. And Doctor Pierce Bailey reports that there were sent to the hospitals in France 1,475 feeble-minded to add to the 82,000. Numerous cases of epilepsy were passed by draft boards, but were later discovered while in the service; and these are not included in the above figures.

“Very little laboratory work was done in the draft examination so that thousands of syphilitics must have escaped detection in the draft boards. I find no record of the tabetics (locomotor ataxia), and it is not stated that they are included in other classi-

fications. Such being the case, there should be added thousands to the above list. Furthermore the number of paretics is much greater after thirty than before, which would increase the number of unfit in the population of child-bearing age.

“It is probable that there are less syphilitics in the female population between twenty and forty-five than in the male; but the many fathers beyond forty-five who are syphilitic would counter-balance this difference. So that the ratio of 82,000 of these mental defectives to the number of 5,758,000 examined is too low a ratio to apply to the number of men and women between the ages of twenty and forty-five, which by the United States census of 1920 was 22,401,000 men, and 21,895,000 women. Yet, taking this low number of mental defectives, 82,000 found among the men between twenty-one and thirty, as a ratio for determining the number in the whole population, we find a total of 656,000 men and women between the ages of twenty and forty-five as utterly unfit to become parents! And

this is probably many thousands short of the actual number to be found in the population. While syphilis, of course, is not necessarily a defective mental condition, the offspring of syphilitics are so largely defective mentally that I have included them among the mentally unfit.

“The reports of hospitals for the insane show that tubercular patients are very likely to have mentally defective offspring; so we must consider the probable defective offspring of the tubercular in addition to the 656,000 abnormal mental cases. There were 80,601 tuberculars found in the draft examination, which will practically double the number of unfit for parentage, making the enormous number of 1,312,000, whose offspring will furnish the great majority of our tuberculars, feeble-minded, insane, paupers, prostitutes and criminals.

“It adds to the seriousness of the situation that the mentally abnormal are much more prolific than their mentally superior neighbors, as they have neither the knowledge, nor self-restraint, to exercise birth-

control. And it is learned from this investigation of the draft records that the proportion of these unfit is much greater among the foreign born than among the native born.

“Mendel’s Law of Inheritance, as extended by Doctor A. Rosanoff to apply to psychopaths, demonstrates that:

“1. Both parents psychopathic (of unstable mentality or actually insane), all of the offspring will be psychopathic.

“2. One parent normal with psychopathic taint from grandparent, and the other parent psychopathic, half the offspring will be psychopathic and the other half normal, but liable to have psychopathic offspring.

“3. One parent normal with normal ancestry, and the other parent psychopathic, all of the offspring will be normal, but liable to have psychopathic offspring.

“4. Both parents normal but each having psychopathic taint from grandparent, one-fourth psychopathic, the others normal but liable to have psychopathic offspring.

“5. Both parents normal but one with

psychopathic taint from grandparent, all the offspring will be normal, but half of these may have psychopathic offspring.

"6. Both parents normal with pure ancestry, all offspring normal, and not liable to have psychopathic offspring.

"The examination of the official reports of sixteen reformatories scattered through as many states where investigation of the mental status has been made, show that sixty-five per cent. of these inmates are feeble-minded.

"Reports of the prisons in seven states where like investigations have been made show fifty-four per cent. are mentally defective. Examination of jail inmates in many places throughout the land has shown that the mentally defective form more than fifty per cent. of the total population, as stated by the National Committee for Mental Hygiene.

"The Psychopathic Laboratory of the Municipal Court in Chicago in the examination of 4,460 prostitutes found eighty per cent. of them mentally defective. A Massa-

chusetts committee investigating White Slave Traffic found in three hundred prostitutes examined that eighty-seven per cent. of them were mentally below the age of eleven years. In the Albany Courts it was found that fifty-six per cent. of the prostitutes were mentally defective. The National Committee for Mental Hygiene after examination of many poor-houses, county farms, and like institutions for the care of paupers, reports that more than thirty per cent. of all the inmates are mentally deficient.

“H. M. Pollock, member of the New York State Hospital Commission, states that, ‘one in twenty-five of the population at some period of life becomes insane.’ The United States Census shows that from 1890 to 1920 the number of insane had increased from 118 per 100,000 of population to 220, and that their care and economic loss yearly amounts to more than \$200,000,000, and that mental deficiency, epilepsy, pauperism and crime cause still greater annual loss to this country.

“In a number of families that have been investigated in recent years, one—the Jukes sisters—it was found in 1891, among 700 of their descendants whose histories were investigated, there had been 140 criminals in jails and prisons, 280 paupers and all the others undesirable citizens; and that the family had cost the State of New York \$1,308,000 up to 1891.

“John Ishmael and his half-breed wife came to Indiana about 1840. He is supposed to be a descendant from some of the criminals deported to America from England prior to 1770. Gradually others of the same type, and from the same source, came to Indiana and largely intermarried among their kind. The outstanding characteristics of the whole tribe, which is known as Ishmaelites, were feeble-mindedness, licentiousness, thieving, begging and a wandering life. Two years ago their numbers were estimated to exceed 10,000 scattered through the Middle West; few of them self-supporting, none of them desirable citizens, most of them securing a living by stealing, begging,

prostitution and living in jails, poor-houses and prisons and by public charity. In short, living in any way except by work.

“Investigation of the ‘Nam’ family was found in eight generations of descendants to number now over eight hundred and fifty, and they are characterized by crime, drunkenness, prostitution, pauperism and mental deficiency. They have cost the State of New York over \$1,400,000.

“In contrast to these defective families, which have brought disgrace to our land, was the attempt to improve the human race by selective generation, which was made by The Oneida Community, a religious sect founded on the idea of attaining perfection. In this experiment the young people attempted to bring about human regeneration by scientific generation. And to that end, before marriage, the couples were examined by a committee, two of which were doctors, to determine their mental and physical and spiritual fitness to bring forth offspring.

“Ninety-eight children were born under this plan during the years between 1869 and

1879. None of these was born deaf, dumb, deformed or idiotic. There was, however, one who received a depressed fracture of the skull at seven years of age, who was retarded in his after mental development, but since maturity has been self-supporting by working on a farm or in a store; and one by birth-injury has had some muscular incoordination, but is mentally normal, and is an efficient foreman. Up to September, 1921, fifty-two years since the beginning of this experiment, but six deaths had occurred among these children—one from brain tumor, one from scarlet fever, one from aneurism and three from accident—*only thirteen per cent. of the average death rate in the United States during those years.*

“The parents (eighty in number) of these children showed marked longevity. Eight died between twenty-nine and fifty-five, forty-four died between fifty-five and eighty-nine, and twenty-eight over seventy were still living in 1921, demonstrating the care which the committee exercised in their selection.

"In this Oneida experiment there have been no criminals, no prostitutes, no paupers, no drunkards, no insane and only one retarded mentally by reason of injury to the head, all of these good citizens helping to sustain the State instead of impoverishing it.

"These statistics can be extended indefinitely to show that the insane, paupers, prostitutes, drunkards and criminals come largely from the ranks of the mentally abnormal. And unfortunately these mentally abnormal persons are increasing at twice the rate of the general population."

WHAT "BIRTH CONTROL" REALLY MEANS

"Just as the Panama Canal Zone was rid of the pestilence of fever by eradicating at its source the breeding of a special kind of mosquito, so must the mentally abnormal be prevented from breeding their kind—by birth control."

Now, what do we mean by "birth control"? The popular conception of the term is that it is synonymous with *birth suppres-*

sion. Nothing could be further from the truth. Birth control among human beings does not mean the suppression of the birth rate, any more than it does as applied to the domestic animals. Indeed, it implies a precisely opposite effect—just as it does in successful stock breeding, for example.

There would be, of course, a suppression of the procreation of the mentally unfit. But this, of itself, would act directly in increasing the birth rate of the desirable type of human beings, since the cost of supporting and controlling the mentally unfit at present makes the rearing of normal children almost a prohibited luxury. Remove the army of “undesirable citizens” and do away with the army of officers necessary to support and keep this defective army in reasonable control, and the average citizen would find it possible to rear the family of children which, for the most part, he earnestly desires.

That is what “birth control” means as we use the term here. And please keep this

securely in mind. For the usual misinterpretation of this term is now a flaunted red flag in the hands of certain misinformed, or misguided, cranks and enthusiasts. Read and ponder well the astonishing facts just quoted from Doctor Brainerd's address, and the deductions that he makes in the following pages.

"It is up to the medical profession to urge that the medical schools teach the law of Mendel and imbue their students with the idea that the prevention of mental abnormalities should fill a large place in the efforts of preventive medicine. It is up to our profession to educate the public that the mentally abnormal breed their kind, and to arouse their interest in securing proper marriage laws, to secure larger provision for hospitals and schools and colonies for this class of people. This would diminish crime, imbecility, insanity and pauperism, and make it less necessary to spend so much as at present on our hospitals for insane, poor-houses, reformatories, and prisons. It is up to the profession to urge the repeal of the laws against birth control.

“Every child has a right to be well born. And parents who are not able to bring into the world healthy offspring, or are not able to take care of them after they have come, should not bring children into the world. Physically and mentally fit people owe it to themselves, and to the state, to raise as large a family as their means permit.

“Professor Irving Fisher, in *The Scientific Monthly* of September, 1921, says, ‘If birth control exercised by individual parents could itself be controlled by a eugenic committee it could undoubtedly become the surest and most supremely important means of improving the human race. We could breed out the unfit and breed in the fit: We could in a few generations conquer degeneracy, dependency and delinquency and develop a race far surpassing not only our own, but the Ancient Greeks.’

“Doctor Stopes of London says in a public address, ‘Constructive birth control is the key to all racial progress, the only safeguard to International Peace.’

“Doctor S. Adolphus Knopf, who has made a very comprehensive study of tuber-

culosis, says, 'Had the United States attacked the tuberculosis problem from the eugenic side as well as the environmental I believe the result in the reduction of our tuberculosis death rate would have been so startling as to arouse the hope of the absolute eradication of the disease.'

"What the world needs now is not a greater, but a better, population, which can only be attainable by the birth control."

HOLLAND AS EXEMPLAR

"In fifty years Holland, by birth control, has increased the average height of its men of draft age four inches. It has lowered its death rate from tuberculosis in eleven years from one hundred and eighty-four per 100,000 to one hundred and forty-four, and has lowered the general death rate more than any other country.

"Doctor Haven Emerson, formerly Health Commissioner of New York City, said, 'Any physician who does not give advice to his patient which will, if followed, effectually save her from any surgical risk

is not living up to his responsibilities, and whenever the patient's health might be jeopardized by the unavoidable risks and strains of pregnancy such patients may, according to my understanding of the law, be informed as to how to avoid conception.'

"Most of the urban schools of our country have some medical supervision, and the schools are the places where the psychopaths and feeble-minded can be early detected. Their school record should be kept so if they show delinquency and come before the juvenile court, or other courts, their history may be known and proper disposal of their cases may be made. To do this there should be a court psychiatrist to determine whether the delinquent is mentally abnormal or not, and if abnormal, and may be restored to normalcy by proper treatment, he should be sent to a hospital. If found to be feeble-minded he should be sent to a vocational school where training and discipline may enable him to become self-supporting, and returned to his home and kept under the supervision of a parole officer.

“Should he continue to show criminal tendencies he should be placed in a colony where he may be wholly, or partly, self-supporting, and yet enjoy in a large measure the comforts and pleasures of life, instead of, as by our present method, spending much of his time in jails and prisons, and between terms breeding his kind.

“In a Boston Municipal Court one hundred boys were investigated and it was found that in the five years preceding they had been arrested 1,285 times, had been put on probation 432 times, but less than one out of four successfully stayed out his probation.

“Nine of the United States—Michigan, New York, North Dakota, Oregon, Pennsylvania, Washington, Wisconsin, Vermont and Virginia—have laws against issuing marriage licenses to physically unfit, but these laws are rendered ineffective by failure to make the examination for the health certificate sufficiently careful and complete. Such certificates should be given by a competent board after thorough mental and physical examination, this board preferably

under the control of the State Board of Health, and the services should be paid for by the state.

“An effort is now being made to introduce into all the states uniform marriage laws to prevent the marriage of the unfit. It is a long step in the right direction.

“The question of sterilization of the unfit is a very important one. All eugenists agree that the begetting of offspring by the mentally unfit should be prevented, but some urge segregation instead of sterilization. At the present time in the United States only one-tenth of the mentally defective are being segregated in hospitals, schools and colonies, and it would seem that both segregation and sterilization should be brought to bear on the problem. I believe that every male who becomes a charge on the state by reason of insanity, feeble-mindedness or crime should be sterilized before being discharged from the state care. Sterilization of the male is a very simple operation, with practically no danger, and does not prevent copulation, but does prevent procreation.

“While the sterilization of the female is a little more difficult operation than in the male, when done under modern surgical procedure the risk of serious complication is negligible, and I believe it should be done on every mentally defective female who is under the state care, and who has not yet reached the menopause, before she is permitted to leave the state institution.

“To summarize, it seems to me the members of the medical profession must give their best efforts to this great undertaking along the lines of preventive medicine, and that they should urge our National Government to scan more closely the immigrants, and rigorously reject those mentally unfit. Also, to secure uniform marriage law requiring a clean bill of health requisite to procuring a marriage license, should urge the repeal of the present laws against birth control and to give scientific information to their patients in regard to the same, should urge, also, the enactment of laws requiring sterilization or segregation of the unfit who are in the custody of the state, and provide

hospitals and vocational schools and colonies sufficient to care properly for the unfit requiring such care, and thus diminish the expenditures for asylums, jails and prisons. In support of the propaganda of birth control our profession should help to educate the general public as to the inexorable character of Mendel's law, 'that like breeds like.'

"By a combination of all these efforts I believe it is possible to bring about such change in coming generations as will prevent our beloved country from perishing in a mire of insanity, degeneracy, poverty, immorality and crime."

CHAPTER XIII

THE STORY RETOLD

IN what has gone before we have tried to give the reader some notion of the origin, control and cure of fears. We have said that most of the common nervous disorders, which so greatly handicap countless numbers of people as they pass along through life, have fears as the basis of the trouble.

We have also endeavored to show that many peculiarities of temperament, and even character defects, may have their origins in unmet, and sometimes unrecognized fears.

Our purpose has been to bring clearly into mind the nature of most of such fears, and to suggest the best means for mastering them. More than all else we have wished to make it clear that there are no easy "cure-alls" for fear disorders. Cure, we have said, is finally found only in the reeducation of self.

THE EDUCATION OF SELF

But this reeducation of self is just what most people dislike and usually avoid. They always prefer some easy method which they seek outside of themselves. It is for this reason that many have always sought aid in superstitions and the supernatural. Primitive people always did this, for they were never without their baseless fears, and we of to-day, who ought to know better, are scarcely less unreasonable.

Primitive people had recourse to witch doctors, sorcerers, dream-interpreters, heathen gods, oracles, and many other superstitious practises. In many ways we of to-day are nearly as superstitious as the barbarians of yesterday. And all this shows itself in a childish credulity toward every new mental healing cult which promises to rid us of our fears.

OUR PRIMITIVE EMOTIONS

We are still largely dominated by primitive emotions, by fear and selfishness, and reason enters very little into a great many

of our daily reactions to this life or the next one.

Superstitions rather than common realities still appeal to great numbers of people in one form or another. We have not entirely outgrown our cherished beliefs in mysticism. But it is only the commonplace of which we have any real knowledge, and of which we can make any real use. Science is, in fact, nothing more than the orderly arrangement of common knowledge, but science gets a very poor hearing with vast numbers of both intelligent and unintelligent people.

Nervous disorders and fears of the sort we have discussed, have perfectly definite origins, and the mastery of them is not to be secured in ignorant beliefs or hopeless apathy, but only in sensible knowledge, vigorously applied.

There is no mystery about them and they can not be permanently cured by any mysterious practises.

Any strong emotional influence may bring temporary relief to some people, and

it makes little difference whether this influence comes through purely superstitious beliefs, hypnotism, autosuggestion, or any other kind of emotional experience. But for most people such "cures" are of very short duration, and another disorder soon takes the place of the one "cured." The real cure is found only in the clear understanding of one's own nature, and in a patient attempt to appreciate those things which play upon it for good or evil. Many nervous troubles have their origin, as we have already said, in childhood—in misunderstood or misinterpreted experiences. Consequently one may pass into adult life with childish reactions to many things; with childish traits of character, and with certain morbid trends which tend to become fixed in disorders or peculiarities of personality.

Fears have such a great variety of origin that it is sometimes most difficult to discover their beginnings. But in the main, whatever the origin, the control or cure must be found in a new attitude toward life; in the building up of a simple but courageous and

sensible philosophy toward life as we find it, not as we would wish to have it. Most of all, we must develop an interest in things worth while, for this will go a long way toward neutralizing that form of morbidness which tends toward unnecessary fears.

MORBID SELF-INTEREST A FORM OF SELFISHNESS

The victim of fear is to a large degree a victim of morbid self-interest. He is always a selfish person whether he knows it or not. Let him therefore transfer his interests to other people and to other things; let him resolve to acquire, if he does not already possess it, a reasonable sense of humor; to develop some absorbing fad even if this be only an end in itself without any particular value or use outside of itself. Play, we know or ought to know, is just as important in our lives as work, and true play should be found in some form or "fad." In the main we believe that fears have not nearly so intricate an origin as many would have us believe; that, except in the young and

inexperienced, most of such difficulties may be largely self-corrected after a little common-sense advice. *Couéism* is little more than an artificial method for diverting our thoughts from a morbid to a normal, wholesome channel. It is a very old truth thinly disguised and much exaggerated.

Fear begets fear; worry begets worry; doubt begets doubt; bad habit formation, and character formation, tends to become permanently fixed for perfectly definite physical reasons, as we have pointed out in the chapter on "Habits and Fear."

THE HOPEFUL HABIT

By all means let us acquire hopeful, healthful and intelligent mental attitudes; let us suggest health and not disease; courage and not fear; hope and not despair; optimism, not pessimism; faith, not distrust; for no one can deny the direct influence of mental states upon physical health. For fears of whatever nature let us substitute a wholesome confidence founded upon a reasonable understanding of ourselves and the

world we live in. Let us not close our eyes to the realities of life, place our faith in the mysticisms of primitive people, or worship at the shrine of ignorance. It is in our own education and reeducation that we must seek our cures and it is the "condemnation of ignorance that truth is so easy of access."

THE END





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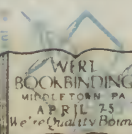
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